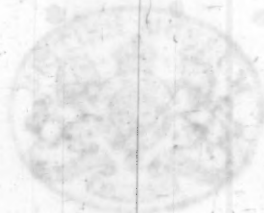


R. Farmer.

Here is cōteyned the lyfe of Johan Picus Erle
of Myrādula a grete lord of Italy an excellent
cōning man in all sciēces. & verteous of lyuing.
with dyuerse epistles & other warkis of the seyd
Johan Picus full of grete science vertew and
wysedome. whos lyfe & warkys bene worthy &
digne to be redd & oſtyn to be had in memorye.

By Sir Thomas More.

Emforyated by Iohan Rastell.
says the Colophon. no date



Unto his right entirely beloved sister
in crist Joyeuce Leigh thomas more
greeting in our lord.

It is and of longe time hath bene my well be-
loved sister a custome in the begynnyng of þ
new yere frendes to sende betwene presentis or pe-
stis / as the witnesses of their loue and frendshipp and
also signifyenge that they desyre ech to other that
yere a gode cōtynuaunce and prosperous ende of that
lucky begynnyng. But cōmunely all those presen-
tes that are vsed customably all in thys maner be-
twene frendis to be sent: be such thyngis as pertayne
only vnto the body eithir to be fed or to be cledde or
some othir wyse delpted: by which hit semyth that
their frendshipp is but flesshly and stretchith in maner
to the body only. But for asmoch as the loue & am-
yte of christen folke shuld be rather gostly frendshipp
then bodilly: sith that all feithfull peple are rather spi-
rituall then carnall. For as thapostle seith we be not
now in flessh but in spiret if crist abide in vs. I ther-
fore myne hartely beloved sister i good luke of this
new yere haue sent you such a present as may bere
witness of my tendre loue and zeale to the happy con-
tinuance and graciouse encrease of vertue in your
soule: and where as the giftis of other folk declare þ
thei wish their frendes to be worldely fortunate myne
testifieth that I desire to haue you godly prosperous
These warkis more profitable then large were made
in latyne by one Johp pic^{erle} erle of Miradula a lord
shypin Italy of whos cōnyng & stue we nede here

no thyng to speke foꝛ as much as herastir we peruse
the course of his hole life rather astir our litle power
slenderly then astir his merites sufficiētly. The war-
kes are such that trewly goode sister I suppose of þ
quantite ther cōmeth none in your hande moze pro-
fitable: neithir to thachuyng of temperaunce in p-
sperite/noꝛ to þ purchasing of patience in aduersite/
noꝛ to the dispising of woꝛldly vanite/noꝛ to the de-
siring of heuinly felicite. which warkis I wolde re-
quire you gladly to receiue: ne were hit that they be
such that foꝛ the goodly mater (how so euer they be
trāslated) may delite & please any person that hath
any meane desire & loue to god. And that your self
is such one as foꝛ your vertue & feruent zeale to god
can not but ioyously receiue any thing that meane-
ly shewith eithir to the reproch of vyce commenda-
tion of vertue oꝛ honoure and laude of god who þ
serue you.

**The life of John Picus
Erle of mirandula.**

Iohan Picus of the faders side descended of
the worthy lineage of the emperor Constantine by a neww of the said emperor called
Picus by whom all the Auncestres of this Johan Picus undoubtedly bere þ name. But we shal let his auncestres passe to whom (though they were right excellēt) he gaue a gaine as much honoure as he receyued. and we shal speke of hym self reherasing in part his lernynge and his vertue. For these be the thyng which we may accompt for our owne of which every man is more pprly to be gmeded then of the noblenes of his auncestres: whose honoure makith vs nat honozable. for either they were them self vertuose or not: if not then had they none honoure the self: had they neuer so grete possessions: for honoure is the reward of vertue. And how may they clayme the rewarde þ ppropzeli longith to vertue: if they lak the vertue þ the rewarde longith to. Then if them self had none honour how myght they leue to thei heyres þ thing which they had not them self. on the othir side if they be vtuose and so cōsequētly honorable/ yet may they not leue their honoure to vs as enheretaunce: no more then the vtue that them self were honozable for. For neuer the more noble be we for thei noblenes if oure self lak those thyngis for which thei were noble. But rather the more worshipful þ oure auncestres were the more vile and shamefull be we: if we decline from the steppes of their worshipful liuing: the clere beauty of whos vertue ma

With the darke spot of oure vice the more evidently
to apere & to be the more marked. But **Wic^r** of who
we speke was him self so honozable/foz the gret ple-
tuouse habundaunce of al such **vtues**: the possession
wherof very honoure folowith (as a shadow folo-
with a body) **p** he was to al them **p** aspire to honoure
a very spectacle in whos cōditions as in a clere pul-
lished mittrour they myght behold in what pointes
very honoure stondith: whose meruelouse cunnyng
& excellēt **vtue** though my rude lerning be ferr vna-
ble sufficiētli to expzes: yet foz as much as if no man
shuld do hit but he that might sufficiently do hit: no
man shuld do hit. and bettir it were to be vnsufficiēt-
ly done then vttrily vndone. **I** shal therfoz as **I** cā
brefely reherce you his hole lyfe: at the lest wyse to
giue some other man here aftir (**p** cā do hit bettir) oc-
casion to take hys in hande when hys shal happely
greue him to se the life of such an excellēt cunnyng
man so ferr vnkunnyngly wyrtin.

Of his parentis and tyme of
his birth.

In the yere of oure lord god. m. cccclxiii. **Wic^r**
the seconde beyng than the generall vicare
of crist in his chyrch: & **Federik** the thryd of **p** name
rulige the empire this noble man was bozn the last
child of his moder **Iulya**. a womā cōmen of a noble
stok. his fader hight **Johā** frauncise a lord of grete
honoure and auctozite.

Of the wondze that appered by
foze his birth.

Meruelouse sight was there sene byfoze his
A birth. there appered a fery garlād stāding
ouer the chambze of his moder whil she tra-
uelled and sodenly vanished a way: which apparēce
was peraduenture a tokene that he which shuld that
howe in the cōpanye of mortall men be bozn: in the
perfectiō of vnderstonding shuld be like the perfite
figure of that rounde circle oz garland and that his
excellent name shuld round a bowt the circle of this
holewozld be magnified whose mind shuld alwei as
the fier aspire bpward to heuenly thing. And whose
fiery eloquēce shuld with an ardent hart in tyme to
come woꝛship and pꝛaise almyghti god with al his
strēkth. And as þ flame sodenly vanished so shuld
this fire sone from the yeen of mortall peple be hidd
we haue oftyn tymes red that such vnknoen and
strāge tokens hath gone by foze oz folowith the na-
tatiuite of excellent wyse and vertuouse men de-
parting (as hit were and by goddis cōmaundemēt)
seuerynge the cradils of such speciall childꝛe fro the
cōpanye of other of the cōmyn sorte. And shewing þ
they be bozn to the accheuing of some gret thing.
But to passe ouer other. The gret saynt ambrose: a
swarme of bees flew a bout his mouth in his cradle
& som entred in to hys mouth and aftir þ issuyng
ont a gayne and fleyng vppon high hiding thē self
amonge the clowdis elchaped both the sight of hys
fader and of all them that were pꝛesent which pro-
noscication one Paulinus making much of: expow-
ned yt to signifie to vs the swete honny cōbis of his
plesaunt wytyng: which shuld shew out the cele-

shall gists of god & shuld lifte by the mynd of men
from erth in to heuen.

Of his persone

He was of feture & shappe semely & bewteou-
se/ of stature goodly and hygh: of flesh tēdre
and soft/ his bysage louely and fayre / hys coloure
white entmēgled with comely ruddis/ his yen gray
and quike of loke/ his teth white and euen/ his here
yelow and not to piked.

Of his setting forth to scole
and study in humanitate.

Under the rule and gouernaunce of hys mo-
der he was set to masters & to lerning: where
with so ardent mynde he labored the studies of hu-
manite that with i short while he was (and not with
out a cause) accompted amonge the chiefe oratours
and poetys of that tyme in lernynge meruellously
swift and of so redy a witt that the versis which he
hard ones red: he wold agayne bothe foreward and
bak ward to the grete wonder of the herers reherse.
and ouer that wold holde hys in sure remēbraunce
which in other folkis wont comenly to happen con-
trari. for they y are swifte in takynge be oft in tymes
slowe in remembryng. and they y with more labour
& difficulte resceiue hit: more fast & suerely hold hit.

Of his study in Canone

In the fouretene yere of his age by the com-
maundemēt of his moder (which longed be
re soze to haue him pzeest) he deputed to Bononye to
study in the lawes of the chirch: which when he had
two yere tasted perceyuing that the faculte leyned

to no thing but onely mere traditions & ordinaun-
ces: his mynde fill from hit. yet lost he not his tyme
ther in for in that tyme yere yet beyng a childe he com-
piled abzeuiary or a summe vppon all the decretal-
lis in which as breifly as possible was he comprised
the effect of all þ hole grete volume and made a boke
no sclēder thing to right cōning & parfite doctours.

Of his study in philosophie & diuinite.

After this as a desirous enserchour of the se-
cretis of nature he left these commyn troden
pathis and gaue him self hole to speculation & phi-
losophy as well humane as dyuine. For the purcha-
sing wherof (after the maner of Plato and Apollo-
nius) he scrupulously sought out all the famous do-
ctours of his tyme. visiting studeously all the vni-
uersites and scolis not only through Italy but also
thorow fraunce. And so ifatigable labour gaue he
to those studies: that yet a child and berdles he was
both reputed: and was in dede both a parfit philoso-
phe and a parfit deuine.

Of his mynde and bainglozious dispitions
at Rome.

Now had he ben. vii. yere quersaunte in these
studies whan ful of pride & desirous of glozi
and mannes praise (for yet was he not kyndled in þ
loue of god) he went to rome & there (couetinge to
make a shew of his connyng & litil considering how
grete enuie he shuld reise against him self) ix. C. que-
stions he purposed. of diuerse and sondry maters.
as well in logike and philosophie as diuinite. with

gret study piked and sought owt as wel of the latin
auctours as the grekis. And partly fet out of the se-
cret misteries of the hebzeus / Caldaies / & Arabies.
and many thigis drawen owt of þ olde obscure phi-
losophie of Pithagoras / trimegistus / and orphe⁹ / &
many othir thyngis strange: and to all folk (except
right few speciall excellent menne) byfoze that day:
not vnkowne out: but also vnherd. of all which q-
stions in open places (that they myght be to all pe-
ple þ better knowen) he fastened and set vp. offering
all so hym self to bere the costis of all such as wold
comethyther owt of ferre contreis to dyspute / but
thorough þ enuie of his malitiose enemyes (which
enuie lyke þ fire euer drawith to þ highest) he coude
neuir bring a bout to haue a daye to his dysputions
appoynted. For thys cause he tarped at Rome an
hole yere in all which time his enuiours neuir durst
openly with open dysputions attempt hym but ra-
ther with craft and sleight and as it were with pry-
uey trenches enforced to vnder myne hym for non
other cause but for malice and for they were (as ma-
ny men thought) corrupt with a pestilent enuie.
This enuie as menne demed was specially raised a-
gainst hym for this cause that where there were ma-
ny which had many peris: some for glozy: some for
couetysle: giuen them self to lerninge: they thought
that hyt shuld happely deface their fame & minysht
thopinion of their connyng if so yong a man plente-
ouse of substaunce and grete doctryne: durst in the
chife cite of the world make o pzoof of his wpt and

his lerninge as wel in thinge naturall as in diuinite
and in many such thingis as men many yeris neuer
attayned to. Now when they perceyued that they
coude not a gaynst his connyng any thyng openly
preuaille: they brought forth the serpentines of false
crime. And cried out that they were. xiii. of his. ix. C.
questions suspect of heresye. Then ioyned they to
them some goode simple folk that shuld of zeale to þ
faith and pretence of relygion impugne those que-
stions as new thinge and with which their eris had
not be in vse. In which impugnation though some
of them happely lacked not good mynde: yet lak-
ked they erudition and lernynge: which questions:
notwith standing by fore that not a few famous do-
ctours of diuinite had approued. as good and clene
and subscribed their names vnder them. But he not
bering the losse of his fame made a defence for those
xiii. questions. A worke of gret erudition and ele-
gant and stuffed with the cognition of many thin-
gis worthy to be lerned. which worke he compyled in
xx. nyghtis. In which hit euidently aperith: not on-
ly that those conclusions were goode and stondyng
with the faith: but also that they: which had backed
at them: were of foly and rudenesse to be reproued.
which defence and all othir thyngis that he shulde
write: he committed like a good christen man to þ most
holy iudgement of oure mother holy churche. whych
defence receiued: a the. xiii. questions duly by delibera-
tio examined: our holi fathir þ pope approued þis
and tendirly fauored him. as by a bull of oure holy

fathr pope Alexandre the. vi. hit plainly apperith:
but the boke in which the hole. ix. C. questions with
thejr conclusions were conteyned (for as much as
ther were in them many thyngis straunge and not
fully declared and were moze mete for secrete com-
munication of lerned men then for open heryng of
commune peple which for lake of comynge might
take hurt therby) Picus desired him self y hit shuld
not be redd. And so was the redyng therof forbo-
den. Lo this ende had Picus of his hye mynde and
prowd purpose. y where he thought to haue goten
perpetuall prayse: there had he much warke to kepe
him self byright: that he ranne not in perpetuall in-
famyne and sclaundre.

Of the chaunge of his life

But as him self told his newiew he iudged that
this cam thus to passe: by the especiall prou-
sion and singuler goodnes of almighty god. that by
this fals cryme vntrewly put bypon him by his e-
uell willers he shuld correct his very errours / and
that this shuld be to hym (wandering in darkenes)
as a shynning light: in which he might behold & con-
sidre: how farr he had gone owt of y waye of truth.
For byfoze this he had bene both despyous of glozy
and kindled in vaine loue : and holden in volupte-
ouse vse of women. The comelynes of hys body
wyth the louely fauoure of hys bysage / and ther
with all his meruelouse fame / his excellēt lerninge /
gret rycheffe and noble kyndred set many women

a fier on him. from the desire of whom he not abhor-
ring (the waye of lyfe set a side) was somewhat fallen
in to wantōnesse. But astyr that he was ones with
this variaunce wakened he drew bak his mynd flo-
wing in riot and turned hit to crist. womennis blan-
dimēt^r he chaunged in to te desire of heuently ioyes
& dispising the blast of bayneglozie which he bifoze
Desired/now with all his mynd he began to seke the
glozye and pfitte of chzistis chirche and so bigan he
to ozdze his 2ditiōs that from thens forth he might
haue ben approued & though his enemye were his
iudge.

Of the fame of his vertue and the re-
sорт vnto him therfoze.

Here vpon shortly the fame of his noble cun-
nyng and excellent vertue both ferre & nygh
began gloziously to spryng for which many worthe
philosophres (& that were taken in nōbze of the most
cunning) resorted bisely vnto him as to a market of
good doctrine. some for to moue questions and di-
spute/ somme (that were of moze godly mynde) to
here & to take the holesome lessons & instruction of
good lpyng: which lessons were so much the moze
set by: in howe much thei cam frō a moze noble man
and a moze wyse man and him also which had him
self some time followed y croked hilles of delitiouse
pleasure. to the fasteninge of good discipline in the
myndis of the herers those thigs seme to be of grete
effecte: which be both of their owne nature good &
also be spokin of such a master: as is cōuerted to the
way of iustice from te croked & raaged path of volu-
ptuouse lpyng.

The burning of wanton bokis.

Hue bokis that in his youth of wanton wylis of loue with other like fantasies he had made in his vulgare tonge: al to gither (in detestation of his vice passed and lest these triseles might be some euil occasion aftirwarde he burned.

Of his study and Diligence in holy scripture.

Hom theſſforth he gaue him ſelfe day & night moſt feruently to the ſtudies of ſcripture in which he wzot many noble bokes: which welle teſtifie bothe his angelike wit / his ardent laboure / and his pfounde eruditiō of which bokes ſome we haue & ſome as an inſtymable treſure we haue loſt. Gret lybzaries hit is icredible to cōſidze with how merue louſe celerite he redd them ouer / and wzot out what him liked. of y olde fathirs of y chirch: ſo gret knowlege he had as hit were harde for him to haue y hath lyued longe & all his life hath don nothing ellis but red them. Of theſe newer diuines ſo good iugemēt he had y yt might apere there were no thyng in any of them that were vnknowe to him. but al thing as rype as though he had al theyr warkys euer byfore bys pen. but of all theſe new doctours he ſpecially cōmendith ſaint thomas as him y enforcieth him ſelf in a ſure pillar of treuth. he was veri quik / wiſe / and ſobtle in diſptions & had gret felicite therein while he had y hys ſtomak. But now a grete while he had bode ſuch cōſlictis farwell: and euery day moze and moze hated them. and ſo gretly abhorred them: that when hercules Eſtēſis Duke of ferrare: firſt by meſ-

sangers and after by hym selfe: desired hym to dispute at ferrare: by cause þ generall chaptre of freres þ chours was holden there. longe hit was or he coude be brought ther to: but at the instant request of the Duke which very singularly loued him he cā thyder wher he so behaued him selfe that was wondre to be holde how all þ audiēce reioyced to here hym for hit were not possible for a man to vtte neythir more cōnyng nor more cōnyngly. But hit was a commune sayng with him that such altercations were for a logition and not metely for a philosophre. he saide also that such disputatiōs gretely pfitēd as were exercised with a peasyble mynde to thenserching of the treuth in secrete cōpany with owt gret audiēce: but he saide that those dispitions did gret hurt: that wer holden openly to thostetation of lerning & to winne the fauoure of the cōmune peple & the cōmendation of folys. He thought that vtterly hit coude vnneth be but that with the desyre of worshippe (which the se gasing disputers gape after) ther is with an inseparable bonde annexed þ appetite of his cōfusiōne & rebuke whom they argue with. which appetite ys a dedeli. wounde to þ soule & a mortall poyson to charite ther was nothig passed hi of those captiōs soteltes & cauillatiōs of sophistrie/ nor a gayn ther was no thinge þ he more hated & abhorred cōsydering þ they serued of nought but to þ shamig of such other folke as wer in very science much bettir lerned and in those trifles ignozāt. And þ vnto thenserching of þ treuth (to which he gaue ytinuall laboure) they profited lytle or nought.

Of his lernyng vniuersally.

But bi cause we will holde the reder no lenger in hand: we will speke of hys lerninge but a worde or twayne generally. Some man hath shined in eloquence but ignorans of naturall thinge hath dishonested him / some men hath flowred i the knowledge of diuers straunge langages but he hath wasted all the cognitiō of philosophie. Some man hath red the inuentions of the olde philosophes but he hath not ben exercised i the new scolis. Some man hath sought connyng aswell philosophi as diuinite for praise and bayneglozy and not for any profet or encrease of chzistis chirch. But Picus all these thingis with equal study hath so receyued þ thei might seme by hepis as a plētouse streame to haue flowen in to him. for he was not of the 2dition of some folke (which to be excellēt in one thinge set al othir aside) but he in all sciēcis pfited so excellently: that which of them so euer ye had considered in hym ye wolde haue though þ he had taken that one for his onely studie. And al these thyngis were in him so muche the more meruelouse in þ he cam therto by him selfe with the strength of his owne witte for þ loue of god and pfit of his chirch with owt maisters so that we maye sey of him that Epicure the philosophre said of him self that he was his owne maister.

fyue causes that in so short tyme brought him to se meruelouse connyng.

To the bypnyng forth of so wondreful effect in so small time I asidre fyue causes to haue come to gedir: first an incredible wit / secondly a mer-

uelouse fast memoꝝ / thredly grete substance by the
which to þ bying of his boke as well latin as greke
& othir tongis he was especially holpen. vii. m. du-
catis he had laide out in þ gaderyng to gither of vo-
lumes of all maner of litterature. The fourth cause
was his besy & infatigable study. The fyft was the
contempt dispysing of al erthly thingis.

Of his conditions and his vertue.

But nowe let vs passe ouer those powars of his
soule which apptaine to vnderstōdig & know-
ledge & let vs speke of thē þ belonge to þ acheiuing
of noble actis / let vs as we can declare his excellent
cōditions þ his mynde enflamed to god warde may
apere. And his riches giuen owt to poze folke may
be vnderstōde / to thētent þ they which shall here his
dēue may haue occasiō therbi to giue especial laude
and thanke therfoꝝ to almighty god of whose infini-
te godenesse al grace and vertue cōmith.

Of þ sale of his lordshippis and almesse.

The yere befoze his deth (to thende that all þ
charge & besines of rule oꝝ lordshipp set a side
he might lede his life in rest and peace wele conside-
ring to what ende this erthly honour & woꝝldly di-
gnite cōmith) all his patrimonye and dominions þ
is to sey the thred parte of therldome of Mirādula
and of cōcordia: vnto Johan franscis his neuien he
solde. & that so good chepe that hyt semed rather a
gift then a sale. All that euer he receyued of this bar-
gaine partly he gaue owt to poze folk / partly he be-
stowed in the bieng of a litle londe to the finding of
him & his howsolde. And ouer þ much siluer vessel &
b.iii.

plate with othir pꛑecious & costly vtensilis of how-
fold he deuided amonge poze peple. He was cōtent
with meane fare at his table how be hyt sō what pet
reteyning of the olde plenty in depnty viande & sil-
uer vessel. Euery day at certaine howris he gaue
hem self to pꛑaier. To poze men alway if eni cam he
plentuously gaue out his money: and not cōtent only
to giue that he had him self redy: he wrote ouer y^e/to
on . Hierom Benineu^s a florentin a wel letred man
(whō foz his gret loue toward him ad y^e integrite of
his cōditions he singulerly fauored) y^e he shold wth
his owen money euer helpe poze folk: and giue mat
dens money to theiꝝ mariage: and alway send him
woꝛde what he had laide out that he might paye hit
him a geyn. This office he cōmitted to hym that he
might y^e moze easeli by him as by a faithfull messan-
ger releue y^e necessite & miseri of poze nedi peple such
as hi self happely coude not cū by y^e knowledge of.

Of y^e volūtari afflictio & painig of his owen body.

Ouer all this: many times (which ys not to be
kept secret) he gaue almes of hys owen body:
we knowe many men which (as seint Hierom saith)
put forth their hande to poze folke: but with the ple-
sure of y^e flesh thei be ouer cōmen: but he: mani daies
(and namely those daies which represent vnto vs y^e
passion & deth y^e Chꝛist suffred foz our sake) bet and
scowged hys owen flesh in the remēbraunce of that
gret benefite and foz clensing of his olde offences.

Of his placabilite oz beninge nature.

He was of chere alwaye mery & of so beninge
nature y^e he was neuer troubled with Anger &

he said onis to hys newten that what so euer sholde
happen (fell ther neuer so grete mysaduenture) he
coud neuer as him thought be moued to wrath: but
if his chestis perished i which his bokes lay: that he
had with grete trauaile & watch 2piled. But for as
much as he considered þ he laboured only for þ loue
of god & pfit of his church: & þ he had dedicate vnto
him all his warkis / his studies & his doinges & sith
he sawe þ sith god is almighty they coude not mi-
scary but if hit were either by his comaundemēt or
by his sufferance: he verily trusted: sith god is all
good: þ he wold not suffre him to haue that occasiō
of heuines. O very happi mynde which none aduer-
site myght oppresse which no prosperite might en-
haunce: not the conning of all philosophie was able
to make hym proude / not the knowledge of the he-
bzewe / chaldey & arabie language beside greke and
laten could make him waingloriouse / not his grete
substance / not hys noble blode coude blow by his
hart / not þ bewty of his body / not þ grete occasiō of
sin were able to pull hi bak i to þ voluptuouse brode
way þ ledith to helle: what thing was ther of so mer-
uelouse strenght þ might ouertoꝝne þ minde of him
(which now as seneke sayth) was gotin aboue for-
tune as he: which as well her fauoure as her malice
hath set at nought / þ he might be colwpled with a spi-
rituall knot vnto crist and his heuynly citeyenes.

How he eschewed dignities.

to hā he sawe many mē with gret labour & monei
desire & biseli purchase þ offices & dignities of þ
church (which are now a dates) alas þ while 2mune

bought and solde) him self refused to receyue them:
whan two kingis offred them. whā an othir man of
fred him gret woꝛldy pꝛmotion if he wolde go to the
kingis cōwte he gaue him such an Answer/ that he
sholde well know that he neithir desired woꝛshyp ne
woꝛldy richesse but rather set them at nought ꝑ he
might ꝑ moze quietly giue him self to studie & ꝑ ser-
uice of god: this weis he psuaded ꝑ to a philosophre
and him that sekith foꝛ wisedome hit was no pꝛaise
to gader richesse but to refuse them.

Of the dispising of woꝛldy gloꝛie.

All pꝛaise of people and all erthli gloꝛy he re-
puted vttirly foꝛ nothing but in ꝑ renapꝛing
of this shadow of gloꝛy / he laboured foꝛ very gloꝛy /
whiche euer moze folowith wꝛth as an vnseparable
seruant. he saide that same oft tymes dyde hurt to
men whil they liue / & neuer good whā they be dede.
so moche only set he by his lerning in how moche he
knewe that hit was pꝛfitable to the chyrch & to the ex-
termination of errours. And ouer that he was come
to that pꝛik of parfyt humilite that he lytle forced
whithir his woꝛkis went owt vnder his owne name
oꝛ not so that thei might as moche pꝛofite as if they
were gyuen owt vnder his name. And nowe set he
litle by any othir boke save onli the bible. in the on-
ly studi of which: he had appointed him self to spede
the residue of his life. sauing that the cōmune pꝛo-
fit pꝛiked him when he cōsidered so many an so gret
warkis as he had cōceyued and longe trauailed by
pon how they were of euery man by and by desired
and loked after.

How moche he set moze by deuotiō then conning.

A The lytle affection of an olde man oꝛ an olde womā to godwarde (wer hit neuer so small) he set moze by: thā by all his owne knowlege aswell of natural thyngis as godly. And oftyn times in cōmunicatiō he wold admonish his familiar frēdes how gretli these moztall thinge bowe and draue to an ende how slyper and how falling hit is ꝑ we liue in nowe how ferme how stable yt shalbe ꝑ we shall here aftir lyue in. whether we be thzowen down i to helle oꝛ list vp i to heuyn. wherfoꝛ he exhorted them to turne vp their myndes to loue god which was a thing farre excellēg all the conning that is possible foꝛ vs in this life to obtaine. The same thing also in his boke which he entituled de ente et vno lightsome ly he treteth where he iterruptith ꝑ course of his dīspitiō and turnyng his wordis to Angel⁹ Politianus (to whom he dedicatith that boke) he writeth in this wise. But now behold o my welbeloued Angel what madnes holdith vs. Loue god (whil we be in this body) we rathir mape: than either know him oꝛ by spech vtter him. In louing him also we moze ꝑfit oꝛ sel/ſwe laboure lesse & serue hym moze. and yet had we leuer alway by knowlege neuer finde ꝑ thing that we seke: than by loue to possede ꝑ thing: which also wth owt loue were in vaine founde.

Of his liberalite & contempt of richesse.

Liberalite only in him passed mesure foꝛ so fere was he frō the gpyng of any diligēce to erthely thingis that he semed somewhat bespene with the frekill of negligence. his frendes often ti-

mes admonished him that he sho'de not all vtterly
dispyce richesse. shewing him that hit was his disho-
nestie & rebuke when hit was reported (were hit trew
or talle) that his negligēce & setting nought by mo-
ney gaue his seruautes occasiō of disceyt & robbyp
Neuertheles that mynde of his: (which euerinoꝝ on
high cleued fast in gteplatiō & in thei serching of na-
tures cōwncell) coude neuer let down hit selfe to p-
gsideration and ouerseing of these base abiecte and
vile erthly trifles. his high stiwarde came on a time
to him & desired him to resceiue his accompt of such
money as he had in many yeris resceyued of his: &
brought forth his boke of rekenyng. Dicus answere
d him in this wyse. my frende (sayth he) I know
wele ye haue mought oftyn tymes and yet may de-
sceyue me & ye list werfoze the examination of these
expēsis shal not nede. Ther is no moze to do. if I be
ought i your dett I shal paie you by & bi. if ye be in
myn paye me. eythir now if ye haue hit: or here aftir
if ye be now not able. Of his louing mynd & vtu-
ouse be hauour to his frēdis

His louers and frendes with gret benigne &
curtesye he entreted. whom he vsid i all secre-
te cōmuning vtuously to exhorze to godward whose
godely word so effectually wrought in the herers:
p̄where a gnyng man (but not so good as cōnyng)
cam to him on a dais for p̄ grete fame of his lerning
to cōmune with hym as they fell in talkyng of v̄tue
he was wyth twe wordes of Dicus so thozoughly p-
ced p̄ forth with all he forsoke hys accustomed vice
and reformed his cōditions. The wordes p̄ he saide

unto him were these. If we hadd euer moze befoze
oure pen þ payufull deth of crist which he suffred for
the loue of vs: & than if we wolde agayne think by-
pon oure deth we sholde welc beware of synne. Her
uelouse benignyte & curtesy he shewed vnto the: not
whō strēgith of bodi or good of fortune magnified
but to the whom lernynge & zditōs bounde hym to
fauour/for symilitude of maners ys a cause of loue
& frend shippe. A lykenes of cōditiōs is (as Appollo
ni⁹ saith) an affinite. what he hated & what he loued

Ther was no thing moze odious nor moze ito-
lerable to him thā as (horace saith) þ p^rowde
palaces of stately lordes. weddyng/ & worldy besy-
nes/ he fledd almost a like: notwithstanding whan he
was axed onys in sport whither of those two bur-
dens semed lighter and which he wolde chese if he
shuld of necessite be d^rpuen to that one & at his ele-
ction: which he stiked thereat awhile but at þ last he
shoke his hede and a litle simplyng he answered þ he
had leuer take him to mariage. as þ thing in which
was lesse seruitude & not so moche ieopardie. liberte
a boue all thing he loued to which both his owne na-
turall affectiō & þ study of philosophy enclined him:
& for þ was he alway wādering & flitting and wolde
neuer take him selfe to any certeyne dwelling.

Of his feruent loue to god.

Of outward obseruāces he gaue no very grete
force we speke not of those obseruāces which
the ch^rch zmaundeth to be obserued for in those he
was diligēt but we speke of those cerimonies which
folke byrnyng by setting þ very seruite of god a syde

whiche is (as christ saith) to be worshipped in spirite
& in treuth) But in the inward affectes of the mynde
he cleued to god with very feruent loue and deuotion.
some tyme that meruelouse alacrite lag wished
and almost fell: and eft ageyn with grete strenght
rose vp in to god. In the loue of whom he so feruently
burned that on a time as he walked with John
frauncis his newe in an orchard at farrare in þe
talking of the loue of christ he barke out i to these wordes.
newe sayde he this will I shew the I warne
the kepe yt secret: the substaunce þe I haue lest after
certaine booke of mine fynished I entēde to giue out
to poore folke and sencyng my selfe with the crucifix
bare fote walkinge a bowt the worlde i euery town
and castel I purpose to preche of crist. Afterward I
vnderstande by the especiall comaundement of god
he chaunged that purpose and appointed to plesse
him self in the orde of freris prechours.

Of his deth.

In the yere of oure redēptiō. m. cccc. lxxiii. hym
whan self had fulfilled þe. xxxii. yere of his age
& abode at florence he was sondely taken with a feruēt
axis whiche so fer forth crepte i to the iterioze part
is of his body þe hit dyspyled all medicynes & ouer
cam all remedy and cōpelled him with in thre daies
to satisfie nature and repaye hit the life which he re
ceiued of hit.

Of his behauour in the extremes of his life.

After that he had receyued the holy body of
oure sauoure whā they offred vnto him the
crucifix (þe in the ymage of cristis ineffable passione

suffred for oure sake: he myght ere he gaue by the
goste/receyue his full draught of loue and cōpassiō
in the beholding of that pitetfull figure as a stronge
defence ageinst all aduersite and a sure portculiouse
ageinst wikked spirites) the prest demaunded him
- whither he fermely beleued y crucifix to be y Ima-
ge of hym that was very god & very man which in
his god hed was bifoze all tyme bygoten of his fa-
thir. to whō he is also equall in all thing: and which
of the holi gost god also: of him & of the fathir coeter-
nalli going forth/which. iii. psones be one god) was
in the chaste wombe of oure lady a ppetuall virgine
conceyued in tyme. which suffred hungar thurst/ he-
te/colde/laboure/trauaile/and watche. and which at
the last for washing of oure spotty synne contracted
and drawne vnto vs in the synne of adame for the
soueraigne loue y he had to mankind: in the aulter
of the crosse willingly and gladli shedde owt his most
precious blade. when the prest enquired of him these
things and such othir as thei be wont to enquire of
folke in such case. Dicus answered him y he not onli
beleued hit but also certaily knew it. ¶ Whā that one
Albert⁹ his sisters sonne a yong man both of wit cō-
nyng/and cōditions/excellēt: began to comfort him
against deth: & by naturall reason to shew him why
hit was not to be fered but strongly to be taken: as y
only thing which makith an ende of all the labour/
paine/trouble/& sorowe of this short miserable ded-
ly life: he answered y this was not the chiefe thing y
shold make him ytent to dye: bi cause the deth deter-
mineth the manyfolde incōmoditees and payufull

wretchednes of this life: but rather this cause sholde
make him not content only: but also glade to die: for
that Deth makith an ende of synne: in as much as he
trusted: & shortnes of his life sholde leue him no spa
ce to synne & offende. He asked also all his seruaun
tes foregiuenes. if he had euer before & daie offen
ded any of them. for whom he had prouided by his te
stament vniuersis before. for some of them mete and
drink for some money iche of them after their deser
uinge. He shewed also to & aboue named Albert &
many othir credible psones & & quene of heuin cam
to him & night with a meruelouse fragrant odoure
refreshing all his membris & were broued & frusched
with that feuer & prouided him that he shold not bittr
ly dye. He lay allwaile with a plesant and a mery co
ntenaunce and in the very twitches and panges of
deth he spake as though he behelde & heuines opene
And all & cam to him and saluted him offering their
seruice: with veri louing wordes he receiued thaked
& kissed. The executour of his moueable goodes he
made on Antony his brother. The heper of his lan
des he made & poze peple of the hospitall of florence:
And in this wise in to & handes of oure sauoure he
gaue vp his spirit.

How his deth was taken.

W hat sorowe and heuines his departing owt
of this worlde was: both to ryche and poze
high and lowe: well testifieth the princes of
Italie. well witnesstith the citees and peple: wele re
cordeth the grete benigne and singuler curtesie of
Charles king of fraunce. which as he cam to floren

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ce entreding from thens to Rome and so forth in his
viage against the Realme of Naples hering of the
sikeness of Picus in all conuenient hast he sent him
two of his owne phisicians as embassiatours both to
visite him and to do him all þe helpe they might. And
ouer that sent vnto him lettres subscribed with his
owne hande full of such humanite and courtesie of
fres: as the beneuolēt mynde of such a noble prince
and the worthi vertues of Picus required.

Of the state of his soule.

At his deth (and not longe after) one hiero-
nim⁹ a frere þe choure of ferrare a man as wel
in conynge as holynes of lyming most famous. In
a sermone which he reherced in the cheyfe churche of
all florence saide vnto þe peple in this wise. O thow
citee of florence I haue a secrete thing to shew the
which is as trew as þe gospel of seint Iohn I wolde
haue kept hit secret but I am cōpelled to shew hit.
For he that hath auctoryte to commande me hath
byde me publishe hit. I suppose verily that ther be
none of you but ye knew Iohan Picus erle of mirā-
dula. a man in whom god had heped mani gret gif-
tis and singuler graces. the church had of him an in-
estymable losse. for I suppose if he might haue had
the space of his life p̄rogged: he shuld haue excelled
(bi such workes as he shuld haue left behind him) al
them that died this. viii. C. yere be fore him: he was
wont to be conuersaunt with me and to breke to me
the secret⁹ of his hart in which I percepued that he
was by p̄uuey ispiratiō called of god vnto religiō.

wherfor he purposed oft tyme to obey this inspi-
ration and folow hys calling. how be hit not being
kind y nowgh for so gret benefices of god: or called
bak by the tendrenes of hys flesh (as he was a man
of delicate cōplexion) he shrank from the labour / or
thinking happely y the religion had no nede of him
differred hit for a time / how be hit this I speke only
by comecture. But for this delaye I thretened hym
two yere togethir: y he wolde be punished yf he for
slowthedy purpose which our lord had put in hys
mynd. & certainly I prayed to god my selfe (I will
not lye ther fore) that he might be somewhat bettir: to
compell him to take that waye which god had from
aboue shewed hi. but I desired not this scourge bp
pon him y he was betyn with: I loked not for that:
but oure lord had so decreed that he sholde forsake
this present life and lese a part of that noble crowne
that he sholde haue had in heuyn. Not withstōding
y most benigne iuge hath dealt mercifully with him:
and for his plentiuouse almes giuen out with a fre
and liberall hand vnto pore peple & for the deuout
prayours which he most instantly offred vnto god
this fauoure he hath: though his soule be not yet in
the bosome of oure lord in the heuynly ioye: yet ys
hit not on y othir side deuoted vnto ppetual payne.
but he is adlaged for a while to y fire of purgatoiy
there to suffre payne for a seasō. which I am y glad
der to shew you in this bihalfe: to the entet that they
which knew him: & such in especially as for his ma-
nyfolde bñfices are singularly be holden vnto him:
shold nowe with their prayers almes / & othir suffra

ges helpe him. These thingis this holi man hieroni
this seruaunt of god opely assermed. and also saide
that he knew well if he lied in that place: he wer woꝝ
thy eternall dāpnation. And ouer þ he said þ he had
knownen all those thingis within a certain tyme. but
þ woꝝdes which þicus had saide in his sikenes of þ
aperig of oure lady caused him to dowt & to fere lest
þicus had be deceyued by some illusion of þ deuill.
in as much as the pmiss of oure lady semed to haue
ben frustrate by his deth. but astyrward he vnder-
stode þ þicus was deceyued in the equocation of þ
woꝝde while she spake of þ secōde deth & euer lastig:
& he vnderstode her of þ first deth & tēporall. And af-
tir this þ same hieroni shewed to his acquaintance
þ þicus had aftir his deth apered vnto him al spaced
in fire & shewed vnto him þ he was such wise i purga-
toꝝie punished foꝝ his negligence & his vnkindnes.
Now seith hit is so that he ys adiuged to þ fire from
which he shal vnderstodly deyt vnto gloꝝy & no mā
is sure how longe hit shalbe furst: & mai be þ shorter
time foꝝ oure incessiōnes. Let eueri christē bodi shew
theyr charite vppō him to helpe to spede him thedir
wher aftir þ longe habitatiō with þ inhabitautes of
this darke woꝝld (to whō his goodli zuersatiō gaue
gret light) & aftir þ darke fire of purgatoꝝy (i which
veniall offēces be clēsed) he may shortly (if he be not
all redy) entre þ inaccessible & infinite light of heuyn
where he may in þ plence of þ soueragne godhed so
pray foꝝ vs þ we may þ rather bi his incessiō be par-
tiners of þ insperable Joy which we haue praid to
bꝝig hi spedely to. Amē. ¶ Here endith life of Johā
þicus erle of Mācadula. Finis. c.iii

Here folowith thre epistilles of þe saide
Picus of which thre:two be wreten vn
to Iohā fraunscs his neuien þe thred
vnto one Andzew Corneus a noble
man of Italy.

The argument & mater of the first epistle of Pi-
cus vnto his neuien Iohan fraunscs.

It aperith by this epistill þe Iohan fraunscs
the neuien of Picus had broken his mynde vn
to Picus and had made him of counceill in some se-
crete god ly purpose which he enteded to take vppō
him. but what this purpose sholde be: vppō this let-
ter can we not fully parceiue. Now aftir þe thus
entended there fill vnto him many ipedimētes and
diuers occasions which withstode his entent and in
maner letted him & pulled him bak. wherfor Picus
cōforteth him in this epistill and exhorteth him to p-
seueraunce. by such meanys as are in the epistill eu-
dent and plaine yuough. Notwithstanding in þe be-
gynning of this lettre where he saith that the flesh
shall (but if we take goode hede) make vs dronke in
in the cuppis of Circes and misshape vs in to the li-
kenes and figure of brute bestis: those wordes if ye
parceiue the not be in this wise vnderstōden. Ther
was sumtyme in.

A woman called Circes
which by enchauntemēt as vergill maketh mētion
vled with a drink to turne as many men: as recei-
ued hit in to diuers likenes & figures of sondry be-
stis. some in to lyones / some in to beris / some in to
swyne / some in to wolves which aftir ward walked
euer tame a bowt her holws and wayted vppō her in

such ble or seruite as the list to put vnto them. In
like wise the flesh if hit make vs dronk in the wyne
of voluptuose pleasure or make the soule leue þ no
ble ble of his reason & enclyne vnto sensualite & af-
fectiones of the body: the þ flesh chaungeth vs frō
the figure of resonable men in to þ likenes of vnte-
sonable bestis. and þ diuersly: astir the cōuenience &
similitude betwen oure sensuall affectiones and the
brutish pproperties of sondry bestis. As the prowde
harted man in to a lyone. the irows in to a bere/ the
lecherouse in to a gote/ The dronken gloten in to a
swyne þ rauenous extorcioner in to a wolfe þ false
deceiuoure in to a foxe/ the mokking gester in to an
ape. from which bestly shapp may we neuer be resto-
red to oure owne likenes agayn: vnto the tyme we
haue cast vp agayne the dronk of the bodely affe-
ctiones bi which we were i to these figures enchaun-
ted. whan there commith some tyme a monstrouse
best to þ towne we runne & are glad to paye some mo-
ney to haue a sight therof. but I fere if menne wold
loke vppon them self aduisedly: thei shold se a moze
monstrouse best. nerer home: for thei sholde perceiue
thē self by þ wretched iclination to diuers bestly pas-
siones chaunged in their soule not in to the shap of
one but of many best. þ is to sey of al thē whos bru-
tish appetit thei follow. Let vs thē be ware as pic-
cōcellith vs þ we be not drōkē in þ cuppis of Circes
þ is to sey in þ sensual affectiōes of þ flesh lest/ we de-
forme þ image of god i oure sowles astir whose ima-
ge we be made & make oure self worse thē idolatres
for if he be odious to god which turneth þ image of

a best in to god: how much is he more odious which
turneth the ymage of god in to a best.

Johan Picus erle of Mirandula to Johan
fraunces hys neuwen by his brothir helth in
him that is very helth.

That thou hast had many puell occasions af-
tir thy departing which trouble the & stonde
a gainst the vertuouse purpose that thou hast takin
ther is no cause mi son why thou sholdest eythir mer-
vail therof / be sozry therfor / or drede hyt. but rather
how gret a wondze were this if onli to þ amōge mor-
tal men the waye laye open to heuen with owt swet
as thought þ now at erst / the disceytfull word & the
curled deuill failed. & as though thou were not yet
in þ flesh: which couetith against the spiret: & which
fals flesh (but if we watch and loke well to oure self)
shal make vs dzonk in the cuppes of circes & so de-
forme vs in to monstrous shappis of brutish & vn-
resonable bestis. Remēbze also that of this euell oc-
casionēs þ holi apostle saint James saith thow hast
cause to be glad writting in this wise. Gaudete fra-
tres qm̄ in tēptationes varias incideritis. Be glad
saith he my brethzen whan ye fall in diuerse tempta-
tionēs. and not causeles for what hope is ther of glo-
ry if ther be none hope of victoꝝy: or what place ys
ther for victoꝝy wher ther is no bataill: he his called
to the crowne & triūphe which ys puoked to the con-
flict & namely to that conflict: in which no man may
be ouercō against his will. and i which we nede none
othir strēght to bainquillish but þ we list our selfe to
bainquillish. Very happy is a chꝛisten man sit þ þ vi

ctozi is bothe put in his owne frewill: & the rewarde
of the victoꝝ shalbe farr gretter than we can eithir
hope oꝝ wishe. Tell me y pray the my most dere son
if ther be ought in this life of all those thingis: y de-
lite werof so verith and tossith these erthly myndes
As ther I say ani of those trifles: i y getig of which
a man must not suffre many labours many displea-
surs & many miseries oꝝ he get hit. The marchaunt
thikith htm selfe well serued if astir. x. yeres sailing/
astir a .m. incōmoditees; astir a .m. Jeopardyes of
his life he may at last haue a litle the moze gadered
to gither. Of the court & seruice of this worlde ther
is nothig y I nede to wꝛite vnto the. the wꝛetched
nes wherof the experience hit self hath taught the &
dailly techith. In obtayning the fauour of y pꝛices/
in purchasing the frendshp of the cōpany in ambi-
tious labour for offices & honowres. what an hepe
of heuines ther is: how gret anguiss: how much be-
synes and trouble I may rather lerne of the then te-
che y. which holding my self content with my bokes
& rest/ of a chylde haue lerned to liue within my de-
gree and as much as I may dwelling with my self
nothig owt of my selfe labour for/ oꝝ lōge for. Now
then these erthly thingis slypper/ vncertaine/ vile &
cōmune/ also to vs and brute bestis: sweting & pan-
ting we shall vnneth obtayn: and loke we than to he-
uēly thingis and godly (which neithir eye hat sene
noꝝ ere hath hard noꝝ hert hath thought) to be dra-
wen slumbꝛi & sleping magrey oure teth: as though
neythir god might reygne noꝝ those heuēly citezens
lyue with out vs. Certainly of this worldly felicite

were gotten to be with idelnes and ease than might
some man that shrinketh from labour: rather chese
to serue þe worlde then god. But now if we be forla-
bozed in the way of synne as much as in the way of
god and much more (wecof the dampned wretches
crye out lassati sumus in via iniquitatis we be we-
ried in the way of wikkednes) then must hyt nedis
be apoynt of extreme madnes if we had not leuer la-
bour there where we go fro labour to rewarde then
wher we go fro labour to paine. I passe ouer how
grete peace & felcite hit is to the mynd whan a man
hath nothing that grudgith his cōscience no: is not
appaied with the secrete twich of any pꝛeup cryme.
this pleasur vndowtedly farr excellith all þe plesurs
þe in this life may be obtained oꝛ desired. what thing
is ther to be desired a mong þe delites of this worlde:
which in the sekynge wery vs. in the hauynge blindeth
vs. in the lesynge payneth vs. Dowtest thou my son
whethir the myndes of wikked men be bered oꝛ not
with cōtinuall thought & toꝛment: hit is the worde
of god which neithir may deceyue no: be deceyued.
Coꝛ impii quasi mare feruens quod quiescere nō po-
test. The wikked mannes hart is like a stormy see þe
may not rest. ther is to hi no thing sure/no thing pe-
seable but al thig fereful/ al thig soꝛowfull/ al thig
dedely. Shall we then enuie these men: shall we fol-
low them: and forgetting our owne contre heuyn / &
oure owne heuily fathir wher we were / fre boꝛn: shall
we wilfully make oure self thet selfe their bōdeme:
& with them wretchedly liuing / more wretchedly dye
and at þe last most wretchedly in euer lasting fire be

punished. O the dark myndes of men. O the blinde
hartis. who seyth not more clere than lyght that al
these thingis be (as they sey) trewer than treuth hit
selfe. & yet do we not that y^e we knowe is to be done.
In batne we wolde pluk oure fote out of y^e clay but
we stik still. Ther shall come to the my sonne dowt
hit not (in these places namely where thou art couer
saunt) innumerable spedinētis euery howre: which
might fere the from the purpose of gode and vertu
ouse liuing (and but if thou be ware) shall throw the
down hedling. But a monge all thyngis the very
dedly pestilence ys this: to be conuersaunt day and
night a monge them whos life is not only on euery
side an allectiue to synne: but ouer that all set in the
expugnation of vertue. vndze their capitaine the de
uill. vndze the banair of deth. vndze the stipe de of
hell. fighting a geinst heuen. a gainst oure lord god
and a gainst his chryst. But crye thou therfore with
the prophete ditūpamus vincula eorum & prouicia
mus a nobis ingus ipsorum. Let vs bzeke the bandes
of them & let vs cast of the yoke of them. These be
they who (as y^e gloriouse apostill saint Paule seith)
our lord hath deliuered in to the passionis of rebuke
and to a reprouable sense to do those thingys that
are not conuenient/full of all inquite/full of enuie/
manslaughtir. contention. gyle. & malice/bakbiters
odious to god & tumeliouse & proud & stateli/finders
of euell thingis/folish/dissolute/with out affectiō
with out couenaunt with out mercy which whā thei
daily se the iustice of god yet vndrestonde they not.

that such as these thingis comitt: are worthy deth.
not only they y do such thingis: but also thei which
consent to the doing: wherfor my childe go thou ne-
uer a bowt to plesse them: whom x^tue displeith. but
euer more lete these wordes of the apostill be before
thim yen. *Oporet magis deo placere q^m hoibus* we
must rather please god then men. and remembre these
wordes of seint Paule also. *Si hominibus placerē
seru^s christi non essem* If I shold plesse men I were
not christis seruaunt. Let entre in to thin hert an ho-
ly pryde & haue disdaine to take them for maistres
of thi lyuing which haue more nede to take the for a
maister of theirs. Hit were farr more sempyng y they
sholde with y by good lyuing begyn to be men then
thou shuldest with them by y leuing of thi good pur-
pose shamfully begyn to be a best. Ther holdith me
some tyme by almighty god as hit were euil a swone
and an isensibilite for wondre when I begin in my
selfe: I wot neuer whethir I shall sey: to remembre
or to sorrow/to meruaill or to bewaill the appetites
of men. or yf I shall more plainli speke: y very mad-
nes not to beleue the gospel whos trouthe the blode
of martirs crieth y boice of apostles sowneth/mira-
cles p^rueth/reason cōfermith/the worlde testifieth/y
elementis spekieth/Deuelis cōfessith. But a far gret-
ter madnes ys hit if thou dowt not but that the go-
spell ys trew: to lyue then as though thou doutest
not but that hit were fals. For if these wordes of the
wordes of the gospel be trew / y hit ys very harde
for a riche man to entre the kingdome of heuen whi
do we daily then gape after the heping by of riches.

And if this be trew that we shulde seke for the glozy
and praise not that comith of men but that cometh
of god why do we then ever hange vppon the iuge-
ment & opinioun of men and no man rekkith whither
god like him or not. And if we surely beleue y ones
the time shall come in which oure lord shall say go
ye cursed peple in to euer lasting fire & againe come
ye my blessed childzen possede ye the kingdome that
hath ben ppared for you from the fourmpng of the
worlde whi is ther no thing then y we lesse fere then
hell or y we lesse hope for then the kingdom of god.
what shall we sey ellis but that ther be mani christen
men in name but fewe in dede. But thou my son en-
force thy selfe to entre by y streight gate y ledyth to
heuin & take no hede what thing many men do: but
what thig y berey law of nature/what thig very rea-
son what thig oure lord hi self shewith y to be done
for neithir thi glozy shall be les if thou be happi with
fewe nor thi pain moze easy if thou be wretched with
many. Thou shalt haue. ii. specially effectuell reme-
dies against the world & the deuill with which two:
as with. ii. whingis: thou shalt out of this vale of mi-
serie be lift vp in to heuin/ that is to sey almes dede
and praier. what may we do with out y helpe of god
or how shall he helpe vs if he be not called vppon:
But ouer that certainly he shall not here the whan
thou callest on him if thou here not first y poze man
whan he callith vppon the & berey hit is accoꝝding
that god shuld despice the being a man whan thou
being a man despisest a man. For hit ys wryten in
what mesure y ye mete: hit shall be mette you againe

And in an othir place of þ̄ gospels hit is seid blessed
be mercifull men for they shall gete mercy. whan I
stire the to praier I stire þ̄ not to þ̄ praier which sto-
dith in many woꝝdes but to that praier which in þ̄
secret chambꝛe of the mynde/in the pꝛeuy closet of þ̄
soule with very affect spekith to god and in þ̄ most
lightsome darkenes of cōtemplation not only p̄sen-
tith the mynde to the father: but also vnieth hit with
him by inspekable waies which only thei know that
haue assaied. Noꝝ I care not how lōge oꝝ how short
thi praier be/ but how effectual how ardent/ and ra-
thir interrupted & broken betwen with syghis then
drawen on lēght with a cōtinuall rowe & nombꝛe
of woꝝdis if thou loue thi helth/ if thou desire to be-
sure from þ̄ grēnys of the deuill / from the stozmes
of this woꝝlde/ from thawaite of thin enemies if thou
lōge to be acceptable to god if thou coueit to be hap-
py at the last: let no daie passe the but thou ones at þ̄
lest wise pꝛesent thi self to god by praier and falling
down by foze him flat to þ̄ ground with an humble
affecte of deuout mynde not from þ̄ extēmite of thi
lippes but out of þ̄ inwardnes of thin hart cry thes
woꝝdes of the pphete. *Delicta iuuetut' mee & igno-
rātiās meas ne meminēris sed secūdu' misericordiā
tuā memēto mei ppter bonitatē tuā dñe.* The offen-
cis of my youth & myn ignorāces remēbꝛe not good
loꝝde/ but astir thy mercy loꝝde for thy goodnes re-
mēbꝛe me. whan thou shalt in thi praier are of god:
both þ̄ holy sp̄rit which pꝛaeth for vs and eke thin
owne necessite shall eueri houre put i thi mynde. & al
so what thou shalt pꝛaie for: thou shalt finde mater

ynough in the reding of holi scripture which þ thou
 woldest now (setting poetis fables & trilles a syde)
 take eutr in thyn hāde I hartely prate þ. Thou mast
 Do no thing moze plefaunt to god no thing moze p=
 fitable to thi selfe: then if thyn hande cease not day
 no: night to turne & rede the volumes of holy scri=
 pture. Ther lyeth priuely in them a certein heuely
 strēght quik and effectual which with a meruelous
 powar trāsformeth & chaungith þ redars mynde in
 to the loue of god if they be clene & lowly entreated.
 But I haue passed now þ boundes of a lettre. þ ma=
 ter drawing me forth & þ gret loue that I haue had
 to the/ both euer befoze: & specially: syth þ howre in
 which I haue had first knowledge of thi most holy
 purpos Now to make an ende with this one thig I
 warne þ (of which whā we were last to gethir I oftē
 talked with þ) þ thou neuer forget these. ii. thinge. þ
 both þ son of god Died for the & þ thou shalt also thi
 self dye shortly liue thow neuer so longe. with these
 twayn as with two spurrys þ one of fere þ othir of
 loue spurte forth thyn hoys thow the shortwayne of
 this momētary life to þ reward of etnall felicite sith
 we neithir ought no: may pzefer our selfe any othir
 ende thā þ endles fruitiō of þ ifinite goodnes both
 to soule & body in eutr lasting peace. fare wel and
 fere god.

The mater o: argumēt of the epistle of
 Picius to Andrew Corneus.

This Andrew a worshipfull man and a espe=
 ciall frende of Picius had by his lettres ge=
 win him cōwncell to leue the study of philosophi as
 D.ii.

a thing in which he thought Pic⁹ to haue spent tyme
I nough and which: but if hit were applied to þ^e vse
of sum actuall besines: he iuged a thing vaine & vn
profitable. wherfor he counceiled Picus to surcease
of study and put him self with sume of þ^e grete prin
ces of Italy. with whom (as this Andzew saide) he
sholde be moche moze frutfully occupiede the alway
in the studi & lerninge of philosophe to whom picus
answerid as in this present epistle apperith wher he
saith these woordes (By this hit sholde folow that hit
were either seruile or at þ^e lestwise not princely to mak
the study of philosophy other then mercennari) thus
he meanith. Mercennary we call all those thingys
which we do for hire or rewarde. The he makith phi
losophi mercennary & vsith hit not as connyng but
as marchaundise which studieth hit not for pleasur
of hit selfe: or for the instructiō of his mynde in mor
tall vertue: but to applie hit to such thingis wher he
may get sum lucre or worldly aduantage.

Johan Picus erle of mirandula to an
drew Corneus greting.

y e exhort me by your lettres to the ciuile and
active life saing that in vaine: and in maner
to my rebuke & shame haue I so longe stu
died in philosophy. But if I wolde at the last exer
cise þ^e lerning in the entreting of sum profitable actis
and outward besines. Certainly my wel beloued an
drew I had cast a way bothe cost and labour of my
study: if I were so minded that I coude finde in my
hert in this mater to assēt vnto you and folow your

councell. This is a very dedly and monstrous per-
suasione which hath entred the myndes of men: bele-
uing that the studies of philosophie are of estates &
prizes: either vtterly not to be touched: or at lest wise
with extreme lippis to be sipped (and rather to þ po-
pe and ostentation of their wit then to the culture &
proffit of their myndis to be litel & esely tasted. The
wordes of Neoptoleni⁹ they holde vtterly for a sure
decree that philosophy is to be studied eyther neuer
or not longe. but the saynges of wysemen they repu-
te for Japes & very fables: that sure & stedfast felici-
te stondesth only in the goodnes of the mynde & that
these owtward thinges of þ body or of fortune litel
or nought pertaine vnto vs. But here ye will sey to
me thus. I am content ye study. bnt I wolde haue
you outwardli occupied also. And I desire you not
so to embrace martha that ye shulde vtterly forsake
Mari. Loue them & ble them both aswell study as
worldly occupatiõ. Crewly my welbe loued frende
in this point I gaine sey you not. they that so do I
finde no fault in. nor I blame them not. but certain-
ly hit is not all one to sey we do well if we do so: and
to sey we do euell but if we do so. this is farr owt of
the way: to think that from contemplation to the a-
ctife liuing that is to sey from the bettir to the worse
is none errour to decline And to thinke that it were
shame to abyde styll in the bettir and not decline.
Shall a man then be rebuked by cause that he desi-
rith and ensueth vertue only for hit selfe: bi cause he
studyeth þ mysteries of god: by cause he enserchith
the councell of nature bi cause he vsith continually

5
this plesaunt ease & rest: seeking none outward thing
dispyling all othir thing: syth thos thingis are able
sufficietly to satisfie the desyre of their folowers. By
this rekenyng hit is a thing eithir seruile or at y^e lest
wise not princely to make y^e study of wisdom other
then mercenarie. who may well here this who may
suffre hyt. Certainly he neuer studied for wisdom
which so studied therfor that in tyme to come eithir
he might not or wold not studi therfore. this man ra
ther exercised the study of merchaundise then of wi
sedom. ye writ vnto me that hyt is tyme for me now
to put my selfe in howsolde wyth some of the grete
princes of Italy but I see well y^e as yet ye haue not
knownen the opiniō that philosophes haue of them
selfe which (as horace seith) (repute the selfe kingis of
kingis: they loue liberte: they can not bere y^e p^rowde
maners of estates: they can not serue. They dwell
with them selfe and be content with the tranquillite
of their owne mynde thei suffice them selfe & moze/
they seke nothing owt of them selfe: the thingis that
are had in honoure amonge y^e g^rumne peple: amonge
them be not holden honozable. All that euir the vo
luptuouse desyre of men thirsteth for: or ambitio sig
heth for: they set at nought and despyce. which whill
hit belongith to all men: yet vndoutedly it p^rtaineth
most p^ropitly to them whom fortune hath so lybe
rally fauored that they may liue not only well and
pleteously but also nobly. These grete fortunes lift
vp a man hie and settith him owt to the shew: but of
tyⁿ times as a fierce and a skittish hors they cast of
their maister. certainly alway they greue and bere

him and rather tere him then bere him. The golden
mediocrite the meanne estate is to be desired which
shall bere vs as hit were in hādes moze easeli. which
shall obey vs & not maistre vs. I therfore abyding
fermely in this opiniō: set moze bi my litle house my
study / the pleasure of my bokes / y rest and peace of
my mynde: then by all your kingis palacis all your
cōmune besines / all your glozy. all the aduantage
that ye ha wke aftir. and all the fauoure of the court.
Noz I loke not for this frute of my study y I may
therby herafter be tossed in the flode and rombeling
of your worldly besynesse: but y I may ones bring
forth the childzen that I trauaile on: y I may giue
owt some bokes of myn owne to the cōmune profit
which may sumwhat sauour: if not of cūnyng yet at
the lest wyse of wit and diligence. And by cause ye
shall not think that my trauaile & diligence in studi
is any thing remitted or slakked: I giue you know
ledge y after grete feruent labour with much watch
and infatigable trauaile I haue lerned both the he
brew lāguage and the chaldey and now haue I set
hand to ouercome the grete difficulte of the Araby
tonge. These my dere trende be thingis: which to a
pertaine to a noble prince I haue euer thought and
yet think. Fare ye well. Wretin at Paris the. xv.
day of Octobze the yere of grace. M. cccc. lxxii.

The argument of the epistill folowing.

After that Johan frauncise þe nephew of Picus had (as hit aperith in þe first epistle of Picus to him) bigon a chaunge i his liuing: hit semith by this lettre þe cōpany of the court wher he was cōuersaunt diuerfly (as hit is ther vnmanerly manner) descāted therof to his rebuke as them thought: but as treuth was vnto their owne. Some of them iuged hit foly. sum called hit ypocresy / sum scorned him. sum sclaundered him / of all whych Demeanour (as we may of this epistle cōiecture) he wrote vnto this erle Picus his vnclē which in this lettre cōfortet & encozagith him as hit is in þe course therof euident.

Johan Picus erle of Mirandula to Francis his neuē greting in oure lordē.

Happy art thou my sonne whan that our lordē not only giueth the grace well to liue bnt also that whill thou liuest well he giueth þe grace to bere puell wordes of euell peple for thy lyuing well. certainly as grete a prais as hit is to be cōmēdet of the þe are cōmendable: as grete a cōmēdation it is to be reproved of the þe are reprouable. Notwithstōding my sonne I call the not therfor happy by cause this fals reprofe is worshipful & glorious vnto þe but for by cause þe oure lordē Jesu christ (which is not only trew but also trewth hit selfe) affermith that oure rewarde shalbe plentuous in heuyn when men speke euill to vs and speke all euill against vs lyuing for his name. This is an Apostles dignite: to be reputed digne a fore god to be defamed of wykked folk for his name. For we rede in the gossell of luke that

the apostles went ioyfull and glad from þ councell
hows of the iewes by cause god had acceptyd them
as worþi to suffre wꝛonge and repꝛiese for his sake
Let vs therfore Ioye & be glad if we be worþy so
grete worþhip be fore god þ his worþshipp be shewed
in our rebuke. And if we suffre of þ world any thing
that is greuous or bittir: let this swete voice of our
loꝛde be our consolation. Si mundus vos odio habet
scitote qꝛ pꝛioꝛẽ me vobis habuit. if the worlde (seith
oure loꝛde) hate you: know ye þ hit hated me by fore
you If þ worlde then hated him by whom þ worlde
was made: we most vile and simple men and worþi
(if we considꝛe our wꝛetched liuing well) all shame &
repꝛose: if folk bakbite vs & sey iuell of vs: shal we
so greuously take hit: that lest thei shulde sey yuel we
shulde begin to do yuel? Let vs rather gladly recei-
ue thes iuel woꝛdis and if we be not so happy to suf-
fre for vertue & treuth as the olde seintis suffred be-
tingis bynding / pꝛison / swerdes / and deth. Let vs
think at the lest wise we be wel serued if we haue the
grace to suffre chiding / detraction / & hatred of wick-
ed men. lest þ if all occasion of deseruing be taken
a way ther be lest vs none hope of rewarde. If men
for thy good liuing praise the: thei certaily in
that hit is vertue maketh the like vnto chꝛist: but in
that hit is praised hit maketh the vnlike him: which
for the rewarde of his þeue receiued þ opprobꝛious
deth of the crosse for which as the Apostle seith god
hath exalted him and giuen him a name þ is a boue
all names. Moꝛe desirefull is than to be ȝdempned
of þ worlde and exalted of god then to be exalted of

the worlde and condēned of god. the worlde cōdem-
neth to life: god exalteth to glori the worlde exaltith
to a fall god cōdemnith to þ fire of hell. finally if the
worlde saue vppon þ: vnneith hit may be but þ thi
vrtue (which all list vppward shulde haue god alone
to please) shal sū what vnto þ blādissing of þ worlde
and fauoure of þ peple icline. And so though hit lese
no thing of the integrite of our pfectiō yet hit lesith
of þ rewarde which rewarde whill hyt beginueth to
be paide in þ worlde wher all thing is litle hit shalbe
lesse in heuin wher all thing is gret. O happy rebu-
kes which make vs sure: þ neithir þ flowre of oure
vertue shall wither with the pestilent blast of vaine
glori: no: oure eternall rewarde be minished for the
vaine pmoion of a litle populare fame. Let vs my
sonne loue these rebukes & onli of þ ignominye and
repze of oure lordes crosse. Let vs like feithfull ser-
uautes with an holy ambitiō be pꝛowde. we (saith
seint Paule) pꝛeche crist crucified which is vnto the
iewes Dispite. vnto þ gētilis foly. vnto vs the vrtue
& wisdom of god. The wysedom of this worlde is
folishnes afoze god & the foly of crist is þ: by which
he hath ouercome the wisdom of þ worlde bi which
hit hath pleased god to mak his beleuing peple safe.
If that thou doubt not but that thei be madd which
bakbite thy vertue: which: the cristen liuing that is
very wisdom reputith for madnes: & sidre thā how
much were thi madnes: if thou sholdest for the iuge-
mēt of madd men swarue from the goode institutiō
of thy life namely sith all erroure is with amēdemēt
to be taken a waye & not with imitation & folowing

to be encreaced. Let them therfore neghe let them
batill let them bark go thou boldely forth thi iour-
ney as thou hast bigone and of the wikkednes & mi-
sery cōsidre how much thi selfe art be holden to god
which hath illumined the sytting in the shadow of
deth and translating the owt of the cōpany of them
(which like dꝛōken men with out a guide wādꝛe by
thir and thither in obscure darkenes) hath associate
the to the children of light. Let that same swete voi-
ce of oure loꝛde alwai sowne in thin eris. *Sine mor-
tuos sepelire mortuos suos tu me sequere.* Let dede
men a lone wpyth dede men/folow thow me. dede be
they that liue not to god and in the space of this tē-
porall deth laboriously purchase them selfe eternall
deth. of whom if thou are wherto they dꝛaw wherto
they referr their studies/ their warkis and their besi-
nes & finally what ende they haue appointed them
selfe in the adoption wherof they shuld be happy/et-
ther they shal haue vtterly no thig to answer oꝛ thei
shal bꝛyng forth woꝛdes repugnaunt in them selfe
and contrary eche to othir lyke the rauing of bede-
lem peple. Noꝛ they wot neuer them selfe what thei
do but like them that swyme in swifte flodes thei be
bozn forth with þ violēcs of euil custom as hit were
with þ boystious course of þ streame. And theyr wikk-
ednes blinding them on this side: & the deuyl prik-
king them forth warde on þ syde: they rymne forth
hedling in to all mischiese. As blinde guides of blin-
de men. Till þ deth set on them vnware and till that
hpt be saide vnto them that crist seyth in the glospell

my frende this night þ̄ deuellis shall take thy soule
from the: these goodis then that thou hast gedered
whos shall thei be. Then shall thei enuie them whom
thei dispised. Then shall they comend them that thei
moked the shall thei coueit to ensew them in liuing
whan they may not whom whā they might haue en
sewed thei pursuwed. stop therfoze thin eris inmost
dere son & what so euer men sey of the what so euer
men think on þ̄ accōpt hit fo: no thing. but regarde
only the iugemēt of god which shall yeld euery man
astir his owne warkis when he shall shew him selfe
from heuin with þ̄ aungellis of his vertue: in flame
of fire doing vengeaunce vpon them that haue not
knowin god no: obetied his gospell which (as the a-
postle seith) shall suffre in deth eternal peyn. From þ̄
face of our lo:de & from the glo:ry of his v̄tue whan
he shall com to be glorified of his seint^s & to be made
meruelous in al them that haue beleued. Hit is wry-
tū / nolite timere qui corp⁹ possunt occidere sed qui
animā potest mittere in gehennā. fere not the (seith
our lo:de) that may sle the body but fere him þ̄ may
cast the soule in to hell. How much lesse the be they to
be fered: þ̄ may neithyr hurt soule no: body which
if they now bakbite the liuing vertuoufely thei shall
do the same neuer the lesse if (vertue fo: saken) thou
were ouerwhelmed with vice not fo: þ̄ vice displea-
sith them but fo: þ̄ the vice of bakbiting alway plea-
sith them flee if thou loue thin helth flee as ferre as
thou mast their cōpany / and retourning to thy selfe
often times secretly pray vnto the most benigne fa-
thir of heuin cryng with the pphete. Ad the dñe le-

uani animā meam deus meus in te cōfido non eru-
bescam etiā si irrideant me inimici mei etenī vniuer-
si qui sperant in te non cōfundent̃. Cōfundātur in-
iqua agētes supuacue. bias tuas dñe Demōstra mihi
et semitas tuas edoce me. Dirige me in veritate tua
et doce me quia tu es deus saluator me⁹ et in te spe-
rabo tota die / that is to sey. To þ loꝝde I lift vp my
soule in the I trust I shal not be shamed & though
myn enemies mock me. Certainly al they that trust in
the shal not be ashamed. Let them be ashamed that
woꝝke wikkednes in vaine Thy weles good loꝝde
shew me and thy pathes teche me Directe me in thy
treuth and teche me foꝝ thou art god my sauour in
the shal I trust al the day. Remēbze also mi sonne þ
the deth lieth at hande. Remembze that all the tyme
of our life is but a moment & yet lesse thā a moment
Remembze how cursed our olde enemy is: which of
freth vs þ kingdomes of this woꝝde that he might
bereue vs þ kingdome of heuen / how fals the fleshy
ly pleasures: which therfoꝝe embrace vs þ thei might
strangle vs. how disceitfull these woꝝldly honoꝝes:
which therfoꝝe lift vs vp: that thei might thꝝow vs
downe. how dedly these richessis: which þ moꝝe they
fede vs: the moꝝe they poison vs. how short how vn-
certain how shadow like fals ymaginary hit is that
all thes thingis togethir may bring vs: and though
they flowe to vs as we wolde wish them. Remēbze
again how grete thingis be pmissid and prepared
foꝝ them: which dispising these pꝛesent thingis desire
and longe foꝝ that contre whos king is þ godhede /
whos law is charite / whos mesur is etnite. Occupie

thy minde with these meditationes and such othir þ
may waken þ wene thou slepest. kindle þ when thou
waxis colde / cōferme the when thou wauerest & exhi
bit þ whinges of the loue of god whil thou laborest
to heuinwarde that whan thou cōmest home to vs
(which with gret desyre we loke for) we may se not
only him that we coueyte but also such a maner one
as we coueyt. farewell and loue god whom of olde
thow hast begonne to fere. At ferare þ. ii. Day of Ju
ly the yere of our redemption. M. cccc. lxxxvii.

The interpretatiō of John Pic⁹ vpon this
psalme Conserua me domine.

Conserua me dñe qm̃ speraui in te. Dixi Domi
no deus me⁹ es tu qm̃ bonozū meoz nō eges
Sāctis q̃ sunt in terra mirificauit volūtates suas.
Multiplacati sunt isirmitates postea accelerauerūt.
Nō cōgregabo cōuenticula eozū de sanguinib⁹ nec
memoz ero noim eoz per labia mea. Dñs pars hēre
ditatis mee & calicis mei tu es qui restitues heredi
tatem meā michi. Funes ceciderūt mihi in preclaris
etenī hereditas mea p̃clara est michi Bñdicam dñm
qui tribuit mihi intellectū insup et vsq; ad noctē in
crepuerūt me renes mei. Prouidebā dñm in conspe
ctu meo semper qm̃ a dextris est michi ne cōmoneat

Propter hoc letatū est cor meū et exultauit lingua
mea insuper et caro mea requiescet in spe. Quoniam
non derelinques animā meā in inferno nec dabis
sanctū tuum videre corruptionē. Notas mihi fecisti
vias vite adimplebis me leticia cum vultu tuo de-
lectationes in dextera tua vsq; in finem. Conserua
me domine. kepe me god lozde. If any parfit man
loke vppon his owne estate ther is one parel therin
that is to wit lest he war proude of his vtue & ther-
for David spekyng in y parson of a righteous man
of his estate begynneth with these woordes. Conser-
ua me domine. That is to saie kepe me good loz-
de which woerde kepe me: if hit be well considered ta-
kith a way all occasion of pryde. for he that is able
of him self any thing to gete: is able of him self that
same thing to kepe. He that askith then of god to be
kept in the state of vertue signifieth in that askyng
that from the beginnyng he gote not that vertu by
him self. he then which remembryth that he attained
his vertu: not by his owne power but by the power
of god may not be proued therof but rather hum-
bled be fore god aftir those woordes of thapostell.
Quid habes quod nō accepisti. what hast thou that
thou hast not receiued and if thou hast not receiued
hit: whi art thou proude therof as though thou had
dest not receiued it Two woordes the be there which
we sholde euer haue in oure mouth y one. miserere
mei deus. haue mercy on me lozde whan we remem-
bre oure vice. that othir. Conserua me deus. kepe
me good lozde whan we remembre oure vertue.

Quonia speravi in te. for I haue trusted in þ. This
one thing is hit þ makyth vs obtaine of god oure
petition þ is to wit whan we haue a full hope & trust
th at we shall speede. yf we obserue these two thingis
in our requestis that is to wit þ we require no thing
but þ which is good for vs and that we require hit
ardently with a sure hope þ god shall here vs/ oure
pzaours shal neuer be voide wherfor whā we nys
the effect of oure petition either hit is for þ we aske
such thing as is nopous vnto vs (for as crist saith)
we wot neuer what we aske & Iesus seyde what so
euer ye shall aske in my name hit shalbe giuen you
This name iesus signifieth a saviour and therfore
ther is no thing asked in þ name of Iesus but that
is holsom and helping to the saluation of the asker)
or ellis god herith not oure pzaoure bycause that
though þ thing that we require be good yet we aske
hit not well. for we aske hyt with litle hope. And he
that askith doubtingly askith coldly & therfor seint
James biddith vs aske in faith no thig doubting.
Dixi domino deus meus tu. I haue saide to oure lozde
my god art thou. After that he hath warded and sen
ced him self a gainst pride he describeth in these woꝝ
des his estate. All þ estate of a righteous man stan
deth in these woꝝdis. Dixi domino deus meus tu.
I haue seide to oure lozde my god art thou. which
woꝝdes though thei seme comune to all folk yet are
ther very few that may sey them trewly. that thing
a man taketh for his god þ he takyth for his chiefe
good. And that thing takith he for his chiefe good
whiche onli had though all other thinge lak he thin-

beth him self happy & whiche only lacking though
he haue al other thinges he thinketh him self unhap
py. The negard then seith to his money. Deus me
es tu. My god art thou. For though honour faile &
helth and strenghte and frendes so he haue money he
thinketh him selfe well. And yf he haue al those thin
ges þ we haue spoken of yf money faile. he thinketh
him selfe unhappy. The gloton seith vnto his flesh
ly lust þ ambitious man seith to his vainglozy my
god art thou. Se thā how few may trewly sey these
woꝝdes I haue seyd to oure loꝝd my god arte thou.
For only he maye trewly saye it which is 2tent with
god alone: so þ if there were offred him all the king
domes of the woꝝlde and all the good that is in erth
and all the good that is in heuen he wolde not ones
offende god to haue the all. In these woꝝdes than/
I haue seyd to our loꝝd my god art thou/ stādith all
the state of a right wise man. Quoniā bonoz meoz
non eges. For thou hast no nede of mi good in these
woꝝdes he shewith the cause whi he saith onli to our
loꝝde. Deus me es tu. my god art thou the cause is
foꝝ that only oure loꝝde hath no nede of oure good.
There is no creature but that it nedith other creatu
res and though thei be of lesse pfection than hit selfe
as phillosopheꝝ and diuines puen: foꝝ if thes moze
imperfite creatures were not/ þ other that are moze
perfite coude not be. For yf ony parte of þ hole vni
uersite of creaturꝝ were distroied & fallen to nought
all þ hole were subuerted. For certainly one part of
that vniuersite perishing all parties perissh and all
creatures be partis of þ vniuersite of which vniuer

site god is no part but he is the beginnyng nothing
ther bypon depending. For no thing treuly wanne
he by þ creatione of this worlde noz no thing shulde
he lese if the worlde were adnichlate and turned to
nought a gayn. Than onli god is he which hath no
nede of oure good. well ought we certainly to be as-
hamed to take such thig for god as hath ncde of vs.
and such is euery creature. Howeuer we shuld not
accept for god þ is to sey for the cheife goodnes but
only that thing which is the most soueraigne good-
nes of all thingis and that is not þ goodnes of any
creature. only therfor to oure lord ought we to say
my god art thou. Sanct^{us} qui sunt in terra eius mi-
rificauit voluntates suas. to his saintes that are in
þ londe of him he hath made meruelous his willes.
Aftir god shulde we specially loue thē which are ne-
rest ioyned vnto god as be the holy aungellis & blef-
sed saintes that are in theire contre of heuen therfor
aftir that he had seide to oure lord my god art thou
he addeth ther vnto that our lord hath made mer-
uelous his willis that is to sey he hath made merue-
lous his loues and hys desyres toward his seintis
that are in the londe of him that is to wit in the con-
tre of heuen which is called þ lande of god and the
lande of liuing peple. And verily if we in wardeli cō-
sidre how grete is the felicity of that contre and how
much is þ misery of this worlde how gret is þ good-
nes and charite of those blessed citeiseyns: we shall cō-
tinually desire to be hens that we were there. These
thing^s & such othir whan we remēbre we shuld eue
more take hede þ our meditaciōs be not vnfruteful

but that of euery meditatio we shulde all waies purchase one vertue or othir / as for ensample by this meditation of the goodenes of that heuently contre we shulde wyne this vertu that we shulde not only strongly suffre deth and paciently w^ha oure time cometh or if hit were put vnto vs for p^rsaith of crist: but also we shulde willingly and gladly longe therfore desirig to be departed oute of this vale of wretchednes that we may raigne in p^r heuently cōtre with god & his holy saintes. Multiplicate sunt infirmitates eorum postea accelerauerūt. Their infirmitates be multiplied and aftir they hasted. These wordes the pphet spekith of wikked men. Bi infirmitates he vnderstōdeth Idoles & so hit is in the hebriew text. For as good folk haue but one god whom thei worship so euill folk haue many goddes and idoles for thei haue many voluptuose plesurs many vaine desyres many diuers passionnes which they serue / & wherfor seke thei many sondry pleasures: certainly for by cause they can finde none p^r can set their hert at rest & for p^r (as p^r p^rphet saith) wikked men walk a bout in a circuit or space wherof ther is none ende. Now aftir these wordes: their Idolles be multiplied hit folowith. Aftir thei hasted p^r is to sei: aftir their idolles aftir their passionnes & bestly desir^r thei runne forth hedling vnadvisedly with out any consideration. And in this be we taught that we shulde as speedily runne to vtu as thei run to vice & p^r we sholde with no les diligence serue oure lord god than they serue their lord p^r deuill. The iuste man cōsidering p^r estate of euell folke determineth fermely with hi self

(as we shulde also) that bitterly he will in no wise folow them and therfor he seith. Non congregabo conuenticulā corūz de sanguinib⁹ nec memor nominū. I shal not gather the cōgregation of them from the blode noz I shal not remēbre their names he sayth from the blode both bi cause idolatres were wont to gather the blode of their sacrifice to gither and therabout to do their serymonies. And also for that all the life of yuell men forsaaken reason which stondeth all in the soule and folowen sensualityte that stōdeth all in the blode the pphet seith not only that he will not gather their cōgregation to gethir from þ blode that is to sey þ he wolde do no sacrifice to those idoles but also that he wolde not remēbre their names that is sey that he wolde not talke noz speke of þ voluptuose delytes whych are euill peples goddes which we myght yet lawfully do: shewing vs by þ: that a parfit man sholde abstaine not only from vnlawfull plesures but also from lawfull. to thende þ he may all to gither hole haue is mynde in to heuenwarde and the moze purely entende vnto the contemplation of heuēli thinges. And for as moch as some man wolde peraduenture think that hit were foly for a man bitterly to depriue him self from all pleasures therfor þ pphet addith. *Dis pars hereditatis mee.* oure lord is þ part of min enheretaunce. as though he wolde saye meruaile þ not though I forsake all thing to thentent þ I may haue þ possession of god in whō al other thinge also be possesid This shuld be the voice of euery good chrissten man. *Dis pars hereditatis mee.* God ys the part of myn enhere-

taunce. For certainly we cristen peple to whom god
is pmyssed for an enheretaunce ought to be ashamed
to desire any thing be syde him. But for þe sum man
might happeli repute hit for a gret psumptiõ that a
man sholde pmyss him selfe god for his enheretaun-
ce therfor the pꝛophet puteth therto. Tu es qui resti-
tues hereditatem meam michi. thou gode loꝛde art
he that shal restore myn enheretaunce vnto me. As
though he wolde say. O good loꝛde my god i know
well that I am no thyng in respect of þe I wot well
I am vnable to ascede bi min own strength. so high.
to haue the in possession but thou art he that shalt
draw me to the by thy grace thou art he that shalt
giue thi selfe in possession vnto me. Let a righteous
man then considꝛe how grete a felicitye hit is to haue
god fall vnto him as his enheritaunce hit folowith
in the psalme. Funes ceciderunt michi in pꝛecla-
ris. The coꝛdis haue fall to me nobly. The partes
and lottys of enheritaunces were of olde tyme met
owt and diuided by coꝛdis oꝛ ropts. These woꝛdes
then the ropts oꝛ coꝛdes haue fallen to me nobly be
asmuch to sey as the part of lot of myn enheretaun-
ce is noble. But for as much as ther be many menn
which though thei be called to this grete felicitye (as
in dede all chꝛisten peple are) yet thei set litle ther by
and oftyn tymes chaunge hit for a small simple deli-
te therfor þe pꝛophet seith leuyngly. hereditas mea pꝛ-
clara est michi. min enheretaunce is noble to me. As
though he wold sey that as hit is noble in hit selfe so
hit is noble. to me that is to sey I reputen hit noble
And all othir thingis in respecte of hit I repute (as

seint Paule saith) for donge. but for as much as to
haue this lyght of vnderstanding where by a man
may know this gyft that is giuen him of god to be
the gyft of god / therfor the pꝛophet suingly seith.
Bñdicam dñm qui tribuit intellectū that is to sey I
shall blesse oure loꝛde which hath giuen me vnder-
standing but in so much as a man often times ente-
dith after reason to serue god and y notwithstanding
yet sensualite and the flesh repugneth: thā is a man
perfit whā that not his soule onli but also his flesh
draw forth to godward after those wordes of the p-
phet in an othir psalme. Coꝛ meū & caro mea exulta-
uerunt in deum viuū that is to sey my mynde & my
flesh both haue ioyed in to liuing god & for this the
pꝛophet seith here supngly. Et vsq; ad noctem incre-
puerūt me renes mei. My reynis oꝛ kidney hath chi-
den me vnto the nyght that is to sey my raynes in
which is wont to be the gretest inclination to cōcupi-
scence not only now enclineth me not to syn but also
chideth me that is to sey with draw me fro synne vn-
to the night that is to sey they so ferforth with draw
me from synne that willingly they afflict and paine
my body. Afflictiō is in scripture often tymes signi-
fied by the night by cause hit is the most discōforta-
ble season. Then supngly the pꝛophet shewith what
is the rote of this pꝛiuatiō oꝛ takyng a wey of fleshly
cōcupiscēce in a man seying. Prouidebā deū sem-
per in 2spectu meo. I prouided god alway be fore my
sight for if a man had god alway bi fore his yen as
a ruler of all his warkis & i all his warkis he shulde
neithir seke his owne lucre his gloꝛy noꝛ his owne

pleasure but only to þ pleasure of god he shuld shortly
be parfit And for as much as he that so doth prospe
rith in all thig therfor it folowith. Ipse a dextris est
michi ne comouear. he is on my right hande that I
be not moued or trobled. Then the pphet declarith
how grete is þ felycite of a iuste man which shalbe
euir lastingly blessed both in body and in soule and
therfore he seith. Letatus est cor meum. my soule is
glad knowyng þ astir deth heuin is made redy for
him. Et caro mea requiescet in spe & my flesh shall
rest in hope that is to sey that though hit ioy not by
and by as in receyuing his glorious estate mediat
ly astir the deth yet hyt restith in the sepulcre wyth
this hope that hyt shall aryse in the day of Judge
ment immortall and chynnyng wyth his soule. And
also the pphet more exprestely declarith in the ver
se folowing. For where he seide th⁹ mi soule is glad
he addith the cause seying. Quoniam non derelin
ques animam in inferno. for thou shalt not leue my
soule in hell. Also wher the prophet sayde that hys
flesh shuld rest in hope he shewith the cause seying.
Nec dabis sanctum tuum uidere corruptionem.
Nor thou shalt not suffre thy saynt to se corruption
that is to sey thou shalt not suffre þ flesh of a good
man to be corrupted. For that that was corrupti
ble shal arise incorruptible. And for as much as crist
was the first which entred paradise and opened the
lyfe vnto vs and was the first that rose a gaine and
the cause of oure resurrection: therfore thes woordes
that we haue spoken of the resurrection bene prin

cipally vnderstonde of crist as seint petir þ apostle
hath declared. & secundarily thei may be vnderston
din of vs in þ we be the mēbres of chzist which only
nener sawe corruption for his holy body was in his
sepulcre nothing putrified. for asmoche as þ wey
of goude liuig bringeth vs to ppetuall life of soule
and body therfor þ pphet saith. *Notas michi fecisti*
vias vite thou hast made the wayes of life knowen
vnto me and by cause that al the felicite of that ston
deth in the clere be holding and fruytiō of god / ther
for hit folowith. *Adimplebis me leticiis cum vultu*
tuo thou shalt fill me full of gladnes with thi chere
& for that our felycite shalbe euer lasting therfor he
saith. *Delectationes in dextra tua usque in fine.* Dele
ctation and ioy shalbe on thi right hand for euer: he
seith on thi right hande bi cause þ our felicite is ful
filled in the visione and fruition of the humanite of
crist which sittith in heuē on the right hāde of his fa
thers maieste after þ woordes of seint Johan. *hec est*
tota merces vt videamus deum quem misisti Jesum
christum. This is all oure rewarde that we may be
hold god and Iesus chzist whom thou hast sent: to
which rewarde he bryng vs that syttith there and
praith for vs. Amen.

Here begin. xii. ruly's of Johan Picus
erle of Miradula partely exciting parte
ly directing a man in spirituall batail.

Ho so to vertue esteemith the waye/
w Bi cause we must haue warre continuall
Against þ world/þ flesh/þ deuill/ that aye
Enforce them selfe to make vs bond & thrall
Let him remembze that chese what wey he shal
Fuin aftir the worlde/yet must he nede susteyn
Sorrow/aduersite/labour/greife/and payne.

The seconde rule

Think in this wretched worldes besy woo
The batail more sharpe & lenger is I wys:
With more labour and lesse frute also.
In which the ende of labour: labour is.
And when the world hath left vs aftir this.
Floide of all vertue: the reward when we dye:
Is nought but fire and peyne perpetually.

The thirde reule

Considre well that foly it is and vaine
To loke for heuin with plesure and delyght
Sith crist our lord and souereyne captaine
Ascended neut but by manly fight.
And bittir passion. then were hit no right
That any seruaunt/ye will your selfe recozde
Shuld stonde in bettir condition then his lorde

The fourth

Think how that we not only shulde not grudge
But eke be gladd and ioyfull of this fight
And longe therfor al though we coud not Judge
f.i.

How that therby redounde vnto vs might
Any profite but onely for delight.
To be conformed and like in some behauour
To Iesu Christ our blessed lord & sauoure

As often as thou dost warre and strue.
By the resistance of any sinfull motion
Against any of thi sensuall wittis fyue
Last in thi mynde as oft with good deuotion
How thou resemblest christ. as with sore potion
If thou payne thi tast: remembre ther with all
How christ for the tasted eisell and gall

Yf thou with drawe thin handes and forbere
The rauing of any thing: remembre than
How his innocent handes nailed were.
Yf thou be tempt with pride: think how that when
He was in forme of god: yet of a bonde man
He toke the shapp and humbled him self for the
To the most odious and vile deth of a tree.

Considre when thou art moued to be wroth
He who that was god / and of all men the best
Seyng him selfe scorned and scorged both
And as a thefe betwene. ii. theifs threst
With al rebuke and shame: yet from his brest
Cam neuer signe of wrath or of disdayne
But patiently endured all the paine.

Thus euery snare and engine of the deuell
Yf thou this wise peruse them by and by

There can be none so cursed or so euill
But to some vertu thou must hit applie
For oft thou shalt resistyng baliantly
The fendis might and soile fiery darte:
Oure sauour crist resemble in some parte.

The fyft rule

Remembze well that we in no wise must
Neither in the foresaide spirituall armour
Nor any othir remedy put oure trust:
But only in the vertu strenght of our sauour
For he it is by whos mighty powre
The worlde was beynghted & his prynce cast out
Which reigned bifoze in all the erthe abowt.

In him let vs trust to ouercome all euill
In him let vs put oure hope and confidence
To subdew the flesh and master y deuill
To him be all honour and lowly reuerence
Oft shuld we require with all our diligence
With praiser/with teris/& lamentable plaintis
The aide of hys grace and his holy saintes

The sixt rule

One synne bairquishd loke thou not tarye
But lye in await for an other euery howre
For as a wood lyon the fende oure aduersarye
Rynneth a bout seking whom he may deuoure
Wherfoze continually vppon thy towre
Lest he the vnprueld and vnredy catche
Thou must with the prophete stonde & kepe wache

The. vii. rule

Enforce thy selfe not only for to stonde

Unuainquished a gainst the deuilles might
But ouer that take valiauntly on hande
To vainquish he him and put him vnto flight
And that is whan of y same dede thought or sight
By which he wolde haue the with synne contract:
Thou takest occasion of some good vertuouse acte.

Some tyme he secretly castith in thi mynde
Some laudable dede to stere the to pride
As vainglorie makith many a man blynde
But let humilite be thi sure guide
Thi good wark to god let hit be appliede
Think hit not thine but a gift of his
Of wose grace vndoubtedly all goodnes is

The viii. rule

In tyme of bataile so put thi selfe in pzeace
As though thou shuldest astir that victorie
Enioye for euer a perpetuall peace
For god of his goodnes and liberall mercy
May graunt the gift. & eke thi proud enemy
Confoundd and rebuked by thi bataile
Shal the nomore happely for very shame assaile

But when thou mast onys the triumphe obtaine
Prepare thi selfe and trymme the in thy gere
As thou shuldest incōtinent fight a gaine
For if thou be redy the deuill will the fere
Wherfore in any wise so euen thou the bere
That thou remembre and haue euer in memory.
In victory bataile in bataile victory

If thou think thy selfe wel fenced and sure
Against euery sotell suggestion of vice
Considre fraile glas may no dystres endure
And gret aduenturers oft cures the dice
Jeopard not to ferr therfore and ye be wise
But euer more eschew the occasions of synne
For he that loueth pael shal perissh therein

The. x. rule

In all temptation with stonde the begynnyng
The cursed infantes of wretched Babilon
To suffre them war/is a Jeopardous thing
Bete out their braynes therfor at the stone
Perilous is the canker that catchith the bone
To late comyth the medicine if thou let the soze
By longe contynuaunce encrease more & more.

The. xi. rule

Though in the time of the bataile and warre
The conflict seme byttir sharpe and sore
yet considre hit is more pleasure farre
ouer the deuill to be a conqueroure
Then is in the vse of thi bestly pleasure
Of vertue more ioy the conscience hath within
Then owtward the body of al his filthy synne

In this poynt many men erre for negligence
For thei compare not the Joy of the victoꝝ
To the sensuall pleasure of their concupiscence
But like rude bestis vnadvisedly
Lacking discretion thei compare & applie
Of their foule synne the volupteouse delight
To the laborous trauaile of the conflict & fight

And yet alas he that ofte hath knowen
what grieve it is by longe experience
Of his cruell enemye to be ouer thzowen
Shuld ones at the lest wise do his diligence
To pzoue and assay with manly defence
what plesure ther is what honour peace & rest
In gloriouse victorie tryumphe and conquest

The .xii. rule

Though thou be tēpted dispaire the no thing
Remembze the gloriouse apostle seint Powle
whan he had sene god in his parfite beyng
Lest such reuelation shulde his hert extolle
His flesh was suffred rebell a gainst the sowle
This did almighty god of his goodnes pzouide
To pzeserue his seruaunt fro þ daunger of pryde

And here take hede that he whom god did loue
And for his most especiall vessell chose
Rauished in to the threde heuyn a boue
yet stode in perel lest pride myght hym depose
well ought we then oure hertis fence & close
Against bainglorie the mother of repze
The very crop and rote of all mischefe

A gainst this pompe & wretched worldes glosse
Considze how crist the lorde souereyne powere
Humbled him selfe for vs vnto the crosse
And peraduētūre deth with in one howre
Shal vs berene welth riches and honoure
And bzing vs down ful low both smal & grete
To vile carion and wretched wormes mete

Here folow the .xii. wepenis of spiritual bataile
which eueri man shuld haue at hand when þ plesure
of a synful temptation cōmyth to his mynde.

The plesur litle & short	þ fere of ipenitēt deptyng
The folowers grief & heuynes	Eternal ioy etnal paine
The los of a bettir thing	þ natur & dignyte of man
This life a dreame and a shadowe	þ peace of a good mynde
The deth at our hand & vnware	The gret bñfitt of god
	The peynful cros of crist
	The witnes of martyrs
	and exsample of seyntis.

The .xii. wepenis haue we moze at lengh de
clared as hit folowith.

The pleasur litle and short
Considze well the pleasure that thou hast
Stande hit in towching o2 in wantone sight
In bayne smell o2 in thy licozouse tast
O2 fynally in what so euir delight
Occupped is thi wretched appetight
Thou shalt hit fynde when thou hast al cast
Litle/simple/short/and sodenly past

The folowers grieve & heuynes
Any good wark if thou with labour do
The labour goth/ the goodnes doth remayne
If thou do puel with pleasur ioynded therto
The pleasur which thyne puell wark doth cōtayne
Glideth his wey thou mast hym not restrane
The puel then in thy brest cleuth behynde
With grudge of hert & heuynes of mynde

The losse of a bettir thing.
when thou laborest thi plesure for to bye
Vppon the prce loke thou the well ad vñse

Thou sellest thi soule therfore euyn by & by
To thi most vtter Dispiteouse enemyes
O mad merchaunt o folish merchaundise
To by a trifle. o childish rekenyng
And pay therfore so dere a pzeious thing

 This life a dreame and a shadow
This wretched life (the trust & confidence
Of whos contynuaunce makith vs blode to synne)
Thou perceiuest well by experience
Sith that howre in which hit did begynne
Hit holdeth on the course and will not lynne
But fast hit cunneth on and passen shall
As doth a dreame or shadowe on the wall

 Deth at our hand and vnware
Considre well that euer night and daye
While that we besily pzouide and care
For oure disport reuell myrth and play
For plesaunt melody and deynty fare
Deth stelith on ful slyly and vnware
He lieth at hand and shal vs entrepryse
We not how sone nor in what maner wise

 Fere of impenitent departinge
If thou shuldest god offende think how therfore
Thou were forthwith in very Jeopardous case
For happely thou shuldest not liue an houre moze
Thi syn to clense. and though thou haddest space.
yet peraduenture shuldest thou lak the grace
well ought we then be ferde to done offence
Impenitent lest we departyn hens

 Eternall rewarde eternall payne
Thou seest this worlde is but a thozow fare
Se thou behaue the wisely with thin hooft

Hens must thou nedis departe naked & bare
And after thi desert loke to what coost
Thou art couuaied at such tyme as thy goost
from this wretched carkas shal disseuer
Be hit Joy or paine/endure hit shal for euer.

The nature and dignite of man
Remembre how god hath made the resonable
Like vnto his Image and figure
And for the suffred paines intollerable
That he for angell neuer wolde endure
Regarde o man thyn excellent nature
Thou that with angell art made to bene egall
For very shame be not the deuilles thral.

The peace of a good mynde
Whi louest thou so this brotle worldes Joy
Take all the mirth take all the fantasies
Take every game take every wanton toye
Take every sport that men can the deuise
And amonge them all on warantise
Thou shalt no pleasure comparable finde
To thinward gladnes of a vertuose mynde

The gret benefices of god.
By side that god the bought & fourmed both
Many a benefite hast thou receiued of his
Though thou haue moued him often to be wroth
yet he the kept hath and brought vs vp to this
And daily calleth vppon the to his blis
How mast thou then to him vnloving be
That euer hath bene so louing vnto the.

The paynefull crosse of christ.
Whan thou in flame of the temptation fryest

Think on the very lamentable payne.
Think on the piteous crosse of wofull christ
think on his blode bet out at every bayne
Think on his precious hert carued in twayne
Think how for thi redemption all was wrought
Let him not lese that he so dere hath bought

The witnes of martirs & example of seyntes
Synne to with stonde say not thou lakkest might
Such allegations folpe hit is to vse
The witnes of seyntes & martires constant sight
Shall the of slouthfull cowardise accuse
God will the help if thou do not refuse
If othir haue stande or this: thou mast est sone
No thing impossible is that hath bene done

The. xii. ppzetees or cōditions of alouer
To loue one a lone and contempne al othir for þ one
To think him vnhappy that is not with his loue
To adourne him selfe for the plesure of his loue
To suffre all thyng though hit were deth to be with
his loue
To desyre also to suffre shame harme for his loue &
to think that hurt swete.
To be wyth his loue euir as he may if not in dede
yet in thought.
To loue al thing þ perteyneth vnto his loue
To coueyt þ praisse of his loue and not to suffre ony
dispraisse
To beleue of his loue all thingis excellēt & to desire
that al folke shulde think the same
To wepe often with his loue: in ptesence for Joy in

absence for so lowe

To langwylth euer and euer to burne in the desyre
of his loue.

To serue his loue no thing thiking of any rewarde
or profite.

The. xii. propzetees we haue at length more
openly expessed in balade as hit folowith.

The first point is to loue but one a lone
And for that one all othir to forsake
For who so louith many loueth none
The flode that is in many channelles take
In iche of them shall febill stremps make
The loue that is deuided a monge many
Unneth suffiseth that euery part haue any

So thou that hast thi loue set vnto god
In thi remembrance this enprynt a graue
As he in souerayne dignite is odd
So will he in loue no partypng fellows haue
Loue him therfore with all that he the gaue
For body / soule / witt / conyng / mynde & thought
Parte wil he none but etthir all or nought

The seconde propzete

Of his loue lo the sight and company
To the louer so gladd and plesaunt is
That who so hath the grace to come therby
He iudgeth hym in paradise Joy and blis
And who so of that company doth mysse
Liue he in neuir so prosperous estate
He thinkith hym wretched and unfortunate

So shulde the louer of god esteeme that he
which all the pleasure hath/ mirth and disport.
That in this worlde is possible to be
yet til the time that he may onys resort
Unto that blessed ioyfull heuynly port
where he of god may haue the glorious sight
Is boide of partite ioye and sure Delight

The.iii.p2opirte

The third point of a parfit louer is
To make him fresshe to see that al thing bene
Apointed wel and no thing set a mys
But all wel fast honed /p2op2e/ goodly /clene
That in his parsonne ther be no thing sene
In spech /apparaill/ gesture /loke or pace
That may offend or mynyssh any grace

So thou that wilt with god gete in to fauoure
Garnishe thi self bp in as goodly wise
As comely be as honest in behaoure
As hit is possible for the to deuise
I meane not hereby that thou shuldest arise
And in the glasse vppon thi body p2owle
But with faire vertue to adourne thi sowle

The fourth p2opirte

If loue be strong /hote/ mighti/ and feruent
Ther may no trouble greife or sorrow fall
But that the louer wolde be well content
All to endure and think hit eke to small
Though hit were deeth so he might there with all
The ioyfull p2esente of that person get
On whom he hath his hert and loue I set

Thus shulde of god the louer be content
Any distress or sorrow to endure
Rather then to be from god absent
And glad to dye so that he may be sure
By his departing hens for to procure
After this valey dark/the heuenly/light
And of his loue the gloriousse blessed sight

The fyft p2op2ete

Not only a louer content is in his hert
But couetith eke and longith to sustayne
Some labour incommodite or sinart
Losse aduersite/trouble/griefe or payne
And of his sorrow ioyfull is and fayne
And happy thinkith him self that he may take
Some misaduentur for his louers sake

Thus shuldest thou that louest god also
In thyne hert wishe/coueyt and be glad
For him to suffre trouble paine and woo
For whom if thou be neuer sorrow bestade
yet thou ne shalt susteyne (be not adrad)
Halfe the dolour griefe and aduersite
That he al redy soffred hath for the

The. vi. p2op2ete

The parfite louer longeth for to be
In p2esence of his loue both nyght & daye
And if hit happely so be fall that he
May not as he wolde: he wil yet as he may
Euer be with his loue that is to sey
where his heuy body nyl be brought
He will be conuersant in mynd and thought

No in like maner the louer of god shulde
At the lest in such wise as he may
If he may not in such wise as he wolde.
Be pzeent with god and conuersaunt alway
For certes who so list he may puruey
Though al þ world wolde hym therfro bereuyn
To bere his body in erth his mynde in heuin

The. vii. pzoete

There is no page or seruaunt most or lest
That doth vppon his loue attende & wayte
Ther is no litle woyme no symple best
Ne none so small a trifle or conceyte
Lase/girdell/point/or pzoete gloue straitte
But that if to his loue hit haue ben nere
The louer hath hit pzeious/leise/& dere

So euery relique Image or picture
That doth pertaine to goddis magnificence
The louer of god shulde with all besy cure
Haue hit in loue honowre and reuerence
And specially giue them pzeeminence
which dailly done his blessed body wirche
The quik reliques the ministres of his church

The. viii. pzoete

A very louer aboue all erthly thyng
Loueytith and longeth euirmoze to here
Thonoure lawde commendation and pzaising
And euery thing that may the fame clere
Of his loue/he may in no manere
Endure to here that therfro mighten bary
Or any thing sowne in to the contrary

The louer of god shulde couett in like wise
To here his honour worshop lawde and praise
Whos souerayne goodnes none hert may cōprise
Whom hell/erth/and all the heuen obaïse
Whos parfite louer ought by no maner waïs
To suffre the cursed wordes of blasphemie
Or any thing spokyn of god vnreuerently

The. ix. p. 20 p. 20

A very louer beleuith in his mynde
On whom so euer he hath his hert I bent
That in that parson men may no thing fynd
But honozable worthe and excellent
And eke surmownting farre in his entent
All other that he hath knowyn by sight or name
And wold that every man shuld think the same

Of god like wise so wonderfull and hye
Al thing esteeme & iudge his louer ought
So reuerence worshop honour & magnifie
That al the creatures in this world I wrought
In comparison shulde he set at nowght
And glad be if he might the meane deuise
That al the worlde wolde thinke in like wise

The. x. p. 20 p. 20

The louer is of coloure dede and pale
Ther wil no slepe in to his yen stalk
He sauozith neither mete/wyne/noz/ale
He myndeth not what men about him talk
But ete he drink he/sit/lye down or walke
He burnith euer as hit were with a fire
In the feruent hete of his desire

Here shulde the louer of god ensample take
To haue him contynually in remembrance
With hym in praye and meditation wake
Whyle othir play/reuell/syng/and daunce
None erthly Joy/disport/o2 vaine plesaunce
Shulde hym delite o2 any thyng remoue
His ardent mynde from god his heuynly loue

The.xi.p2op2ete

Diuersly passioned is the louers hert
Now plesaunt hope now drede and greuous fere
Now parfite blis now bittir sorow smart
And whither his lone be with hym o2 ellis where
Oft from his pen there fallith many a tere
For very Joy/when they to gethir be
When they be sondred:for aduersite.

Like affectiones felith eke the best
Of goddis louer in praye and meditation
Whan that his loue liketh in hym rest
With inward gladnes of plesaunt cōtemplation
Owt breke the teris for Joy and delectation
And whan his loue list eft to parte him fro
Owt breke the teris a gaine for paine & woo

The.xii.p2op2ete

A very louer will his loue obaye
His Joy hit is and all this appetight
To payne him self in all that euer he may
That parson in whom he set hath his delight
Diligently to serue bothe day and nyght
For very loue/ with owt any regarde
To any profite gwerdon o2 rewarde

So thou like wyle that hast thyne hart I set
Upward to god so well thi selfe endeuere
So studiously that no thing may the let
Not for his seruice any wise disleuere
Frely loke eke thou serue that therto neuer
Trust of rewarde or profite do the binde
But only faithfull hert & louing mynde

wageles to serue. iiii. thingis may vs moue
First if the seruice selfe be Desyrable
Second if they whom that we serue & loue
Be very good and very ampyable
Thredly of reason be we seruisable
With out the gaping after any more
To such as haue done much for vs bi fore

Serue god for loue then / not for hope of mede
What seruice may so Desirable be
As where all turnith to thyne owne spede:
Who is so good so louely eke as he
Who hath all redy done so much for the
As he that first the made: and on the rode
Eft the redeemed with his pzeious blode

A praiour of Pic⁹ Mirādula vnto god
O holy god of Dzedefull magestee
Vterely one in. iiii. and thre in one
Whom aungellis serue whos wark al creaturis be
Which heuen and erth directest all alone
We the beseeche good lord with wofull mone
Spare vs wretchis & wash away oure gilt
That we be not by thy inst angre spilt

In strait balance of rigorous iudgement
If thou shuldest oure synne pondre and wey:
who able were to bere thy punishment
The hole engyne of all this world I say
The engyne that enduren shall for aye
with such examination might not stande
Space of a moment in thyne angry hande

who is not borne in synne originall
who doth not actuall synne in sondry wise
But thou good lord art he that sparest all
with piteouse mercy tempering iustice
For as thou dost rewardes vs Deuice
I boue oure merite/so dost thou dispence
Thi punishment far vnder oure offence

More is thy mercy ferre then all our synne.
To gife them also that vnworthe be
More godly is and more mercy ther in
How be hit: worthe I nough at they pardee
Be thei neuer so vnworthe: whom that he
List to accept which wher so euer he takith
whom he vnworthe syndeth worthe makith

wherefore good lord that ay mercifull art
Vnto thi grace and souerayne dignite
we sely wretchis cry with humble hert
Oure synne forget and oure malignite
with piteous yes of thi benignite
Frendly loke on vs onys thyne owne we be
Seruants or synners whither hit likith the

Synners if thou oure cryme beholde certaine
Dure cryme the wark of our vncorrupte mynde
But if thi giftis thou beholde a gaine
Thi giftis noble wondrefull and kinde
Thou shalt vs then the same persones finde
Which are to the and haue be longe space
Seruaunt by nature children by thi grace

But this thi goodnes wzingeth vs alas
For we whom grace had made thi children dere
Are made thi guilty folk by oure trespase
Synne hath vs guilty made this many a pere
But let thi grace/thi grace that hath no pere
Of our offence surmounten all the pzeace
That in our synne thyn honour may encrease

For though thi wisdo though thi souerayne powre
May other wise appere sufficiently
As thingis which thi creaturs every howre
All with one voyce declare and testifie
Thi goodnes: yet they singuler mercy
Thi piteous hert thi gracious indulgence
No thing so clerely shewith as oure offence

What but our synne hath shewed that mighti loue:
Which able was thy dredefull mageste
To draw downe in to erth fro heuen aboue
And crucifie god. that we poze wretchis we
Shulde from oure filthi synne I clensed be
With blode and water of thyne owne syde
That streamed from thi blessed woundis wyde

Thi loue and pite thus o heuenly king
Our euill makith: mater of thi goodnes
O loue o pyte oure welth ay prouiding
O goodnes seruing thi seruauntes in distres
O loue o pite wel nigh now thankles
O goodnes mighti gracious and wyse
And yet almost now vainquished with oure vice

Graunt I the prate such hete in to myne hert
That to this loue of thyne may be egall
Graunt me fro sathanas seruice to astart
With whom me rueth so longe to haue be th:all
Graunt me gode lord and creatour of all
The flame to qwenche of all sinfull desire
And in thi loue set all myne hert a fire

That whan the iornay of this dedly life
My sylly gost hath fynysshed and thense
Departen must: with owt his fleschly wife
Alone in to his lordis high presence
He may the finde: o well of indulgence.
In thi lordship not as a lord: but rather
As a very tendre louing fathir
Amen.

Enprynted at london by Johan Rastell
dwellyng at þ flete byrpdge at the abbot
of wynchecombe his place.



